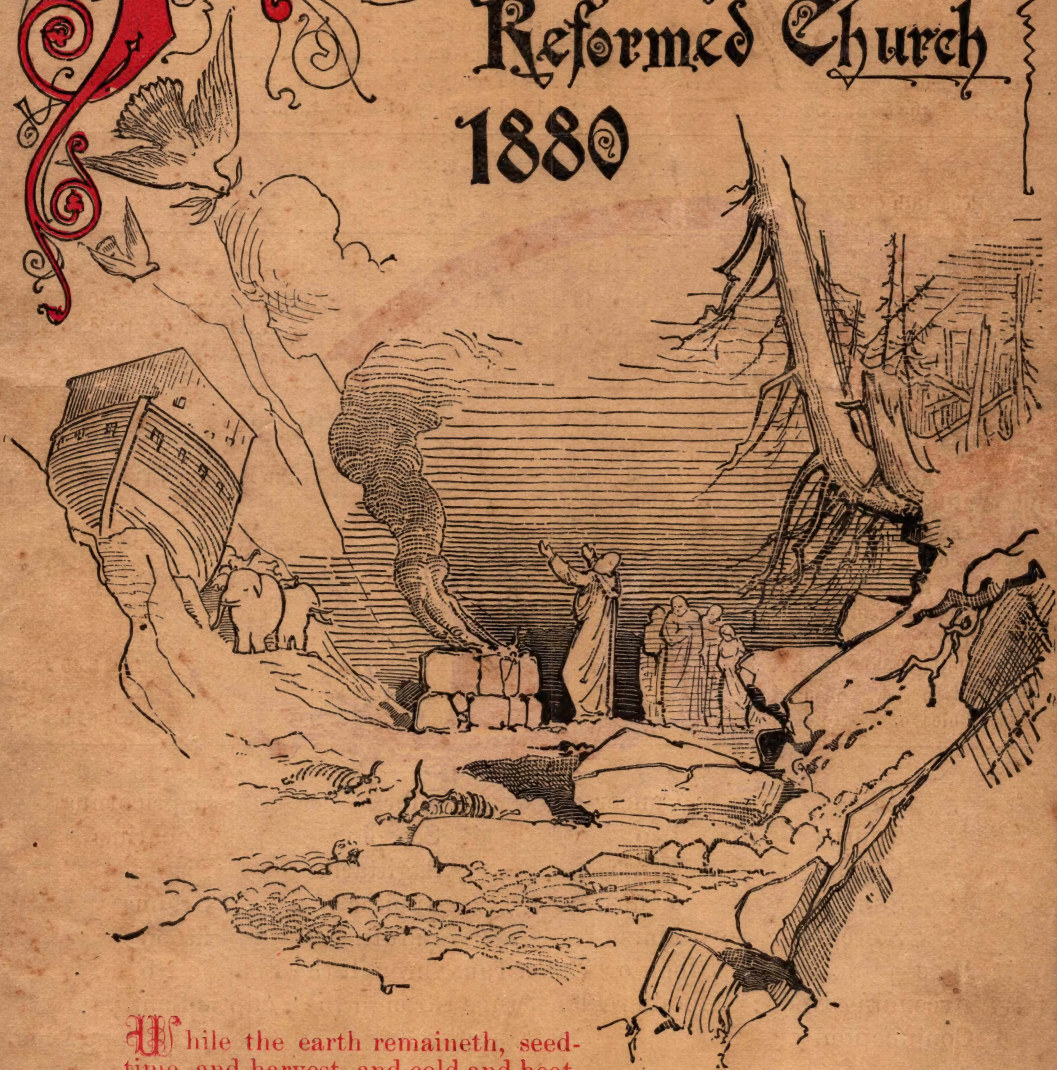


Almanac

for the
Reformed Church
1880



While the earth remaineth, seed-time, and harvest, and cold and heat, and summer and winter, and day and night, shall not cease. GEN. 8: 22.

The Year of Our Lord 1880.

This is a Leap-year of 366 days. It is the 104th of the independence of the United States; the 6593d of the Julian Period; the 5640-41st of the Jewish Era (commencing September 6th); the 1298th of the Mohammedan Era (commencing December 4th); the 363d since the commencement of the Great Reformation, and the 317th since the publication of the Heidelberg Catechism.

Church Account.

Sunday Letters	D. C.	Easter.....	March 28.
Epact.....	18	Whitsuntide	May 16.
Golden Number	19	Trinity	May 23.
Circle of the Sun.....	13	1. Sunday of Advent.....	Nov. 28.

Ember Days.

The 18th of February. 19th of May. 15th of September. 15th of December.

The Four Seasons.

Spring begins..... March 20th 12.13 A. M. | Fall beginsSeptember 22d 10.37 A. M.
 Summer begins..... June 20th 8.41 P. M. | Winter begins..December 21st 4.45 A. M.

☾ Moon is the ruling planet of this year.

Eclipses in the Year 1880.

In 1880 there will be six Eclipses, four of the sun and two of the moon.

The first Eclipse of the Sun is total, January 11th, invisible; visible in San Francisco, part of Kansas, and the western part of Missouri by sunset.

The second is a Total Eclipse of the Moon, June 22d, invisible.

The third is an Annular Eclipse of the Sun, July 7th, invisible.













The fourth is a Partial Eclipse of the Sun, December 1st, invisible.

The fifth is a Total Eclipse of the Moon, December 16th, invisible.

The sixth is a Partial Eclipse of the Sun, December 31st, visible,

Philadelphia, commencing 7.15 A. M.	Middle 7.55 A. M.	End 8.45 A. M.
Cleveland, commencing 6.48 A. M.	Middle 7.28 A. M.	End 8.27 A. M.
Chicago, commencing 6.30 A. M.	Middle 7.10 A. M.	End 8.09 A. M.

Explanation.

 Aries	 Cancer	 Libra	 Capricornus
 Taurus	 Leo	 Scorpio	 Aquarius
 Gemini	 Virgo	 Sagittarius	 Pisces
☉ Sun	♀ Venus	♃ Jupiter	♅ Uranus
☿ Mercury	♂ Mars	♄ Saturn	☾ Moon

♊ Descending Node: Moon or Planet runs through the Ecliptic North.

♋ Ascending Node: Moon or Planet runs through the Ecliptic South.

♌ Conjunction. □ Quadrature. ♌ Opposition.

Apogæum — Distance from Earth | Perigæum — Near Earth | Aphelion — Distance from Sun
 Sun | Perihelion — Near Sun.



The New Year.

COME, let us anew
Our journey pursue,
Roll round with the year,
And never stand still, till the Master appear.
His adorable will,
Let us gladly fulfil,
And our talents improve,
By the patience of hope, and the labor of love.

Our life as a dream,
Our time as a stream,
Glides swiftly away,
And the fugitive moment refuses to stay.
The arrow is flown,
The moment is gone,
The millennial year
Rushes on to our view, and eternity's here.

O that each in the day
Of His coming may say,
"I have fought my way through,
I have finished the work Thou didst give me to do."

O that each from his Lord
May receive the glad word,
"Well and faithfully done,
Enter into thy joy, and sit down on My throne."

Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light :
The year is dying in the night ;
Ring out, wild bells, and let him die.
Ring out the old, ring in the new,
Ring happy bells across the snow,
The year is going, let him go ;
Ring out the false, ring in the true.
Ring out old shapes of foul disease,
Ring out the narrowing lust of gold :
Ring out the thousand wars of old ;
Ring in the thousand years of peace.
Ring in the valiant man and free,
The larger heart, the kindlier hand ;
Ring out the darkness of the land,
Ring in the Christ that is to be.

ALFRED TENNYSON.

1st Month

JANUARY,

31 Days.

WEEK DAYS	DATE	REMARKABLE DAYS	Cleveland and Chicago		Philadelphia		MOON		SUN FAST	ASPECTS OF PLANETS
			RISES	SETS	RISES	SETS	RI. & Se.	SIGNS		
			H. M.	H. M.	H. M.	H. M.	H. M.		M.	
T.	1	NEW YEAR	7 25	4 35	7 21	4 39	9 12		4	Venus rises 3.42 m.
F.	2	Mar. Holy Script.	7 25	4 35	7 21	4 39	10 41		4	
S.	3	Gordius	7 24	4 36	7 20	4 40	11 40		5	♄ sets 11.24 E.
Sunday after New Year			Matth. 2: 13-23. 1. Peter 5: 12-19.				Day's length:		Cleveland 9h. 12m. Philadelphia 9h. 20m.	
S.	4	Titus	7 24	4 36	7 20	4 40	morn		5	
M.	5	Simeon	7 23	4 37	7 19	4 41	12 40		6	L. Quarter 1.20 m.
T.	6	Epiphany	7 23	4 37	7 19	4 41	1 35		6	
W.	7	Widukind	7 22	4 38	7 18	4 42	2 36		7	
T.	8	Severinus	7 22	4 38	7 18	4 42	3 38		7	♄ ♀
F.	9	Cath. Zell	7 21	4 39	7 17	4 43	4 48		8	☾ in Perigee
S.	10	Paul, Thebes	7 20	4 40	7 17	4 43	6 10		8	♄ ♀
1st Sunday after Epiphany			Luke 2: 41-52. Romans 12: 1-6.				Day's length:		Cleveland 9h. 20m. Philadelphia 9h. 28m.	
S.	11	Fructuosus	7 20	4 40	7 16	4 44	sets		8	New Moon 5.11 E.
M.	12	J. Chastellain	7 19	4 41	7 15	4 45	5 36		9	Moon in ♋
T.	13	Hilary	7 18	4 42	7 14	4 46	6 34		9	
W.	14	Felix	7 17	4 43	7 13	4 47	7 33		9	
T.	15	John D' Laski	7 16	4 44	7 13	4 47	8 50		10	♄ ♀
F.	16	Geo. Spalatine	7 16	4 44	7 12	4 48	9 49		10	
S.	17	Anthony	7 15	4 45	7 11	4 49	10 46		10	♄ ♀
2nd Sunday after Epiphany			John 2: 1-11. Romans 12: 7-16.				Day's length:		Cleveland 9h. 32m. Philadelphia 9h. 40m.	
S.	18	J. Blackader	7 14	4 46	7 10	4 50	11 41		11	
M.	19	H. Catechism	7 14	4 46	7 9	4 51	morn		11	F. Quarter 1.12 m.
T.	20	Sebastian	7 13	4 47	7 8	4 52	12 48		11	☉ ent. ♄. ♄ ♀
W.	21	Agnes	7 12	4 48	7 7	4 53	1 41		12	☾ in Apogee
T.	22	Vincent	7 11	4 49	7 6	4 54	2 37		12	
F.	23	Isaiah	7 11	4 49	7 5	4 55	3 34		12	
S.	24	Timothy	7 10	4 50	7 4	4 56	4 29		12	♄ sets 8.0 E.
Septuagesima Sunday			Matth. 26: 1-16. 1. Cor. 9: 24-10: 5.				Day's length:		Cleveland 9h. 42m. Philadelphia 9h. 54m.	
S.	25	Paul's Conversion	7 9	4 51	7 3	4 57	5 24		13	
M.	26	Polycarp	7 8	4 52	7 2	4 58	6 10		13	Moon in ♊
T.	27	Chrysostom.	7 7	4 53	7 2	4 58	rises		13	Full Moon 4.44 m.
W.	28	Charlemagne	7 6	4 54	7 1	4 59	6 42		13	
T.	29	Juventin	7 4	4 56	7 0	5 0	7 49		13	7* south 6.52 E.
F.	30	H. Mueller	7 3	4 57	7 0	5 0	9 1		14	
S.	31	Hans Sachs	7 2	4 58	6 59	5 1	10 15		14	

Conjectures of the Weather.

1, 2, mild and cloudy. 3, 4, rain and snow. 5, 6, changeable. 7, 8, mild. 9, 10, snow. 11, 12, cold. 13, 14, mild. 15, 16, changeable. 17, 18, cloudy. 19, 20, rain and snow. 21-23, coldest days. 24, 25, mild. 26, rain. 27, 28, cold. 29-31, very cold.

Since then we are made partakers of Christ, and all His benefits, by faith only, whence comes this faith? The Holy Ghost works it in our hearts by the preaching of the Holy Gospel, and confirms it by the use of the Holy Sacraments.—HEIDELB. CAT. QUESTION 65.

Are infants also to be baptized?

Yes. For since they, as well as their parents, belong to the covenant and people of God, and both redemption from sin and the Holy Ghost, who works faith, are through the blood of Christ promised to them no less than to their parents: they are also by baptism, as a sign of the covenant, to be ingrafted into the Christian Church, and distinguished from the children of unbelievers, as was done in the Old Testament by circumcision, in place of which in the New Testament baptism is appointed.—QUESTION 74.

CHURCH-MEMBER.—The Baptists say that we must not baptize the young children, because as yet they have no faith. Is then faith really necessary to baptism?

PASTOR.—Yes. Without faith baptism has no value. Both the sacraments, the Lord's supper and baptism are designed for believers.

C. M.—Is it not possible that baptism itself may work faith in the child, or at least the beginning of faith?

P.—By no means. It was not instituted for that, and faith is not wrought by the Sacraments, but by the preaching of the Word of God. The sacraments were instituted to confirm faith, to seal it, but not to produce it.

C. M.—But then the Baptists must be right, because the children as yet have no faith.

P.—Are you certain of this, that the children of believing parents have as yet no faith?

C. M.—How can they have faith, when they cannot understand the Gospel?

P.—So the natural understanding would say. But the Scriptures say that we shall suffer the little children to come to Christ, yea we shall not forbid them, for of such is the Kingdom of Heaven. But the same Scriptures also say, that without faith it is impossible to please



God (Heb. 11:6). How then could the children be pleasing to God, if they had no faith at all?

C. M.—Perhaps the children have faith in a mode different from the older ones!

P.—Most certainly. It is true, they have as yet no understanding, and no self-consciousness. These are first developed as they grow older. So the Scriptures teach us, that the child Jesus grew and increased in wisdom and stature, and in favor with God and man (Luke 2:52). It was first in his twelfth year, in the temple, that he came to the

knowledge that the temple was his Father's house, and that God was his Father. Here he came to the self-consciousness that he was the Son of God. But no doubt he had, before this, a feeling already of his divine relation, and a trust in God, else the Scriptures would not record this fact of his increasing in wisdom and grace.

C. M.—Yes truly, if faith, in its essence and in its commencement and end, is a confidence in God, a trust in Christ, then I cannot deny that the children of believers may have the beginning of faith. Now I can understand, how in baptism the faith of children in Christ is signified and sealed.

2nd Month

FEBRUARY,

29 Days.

WEEK DAYS	DATE	REMARKABLE DAYS	Cleveland and Chicago		Philadelphia		MOON		SUN FAST	ASPECTS OF PLANETS
			RISES	SETS	RISES	SETS	RI. & Se.	SIGNS		
			H. M.	H. M.	H. M.	H. M.	H. M.		M.	
Sexagesima Sunday			Luke 8: 4-15.		II. Cor. 11: 19-12: 9.		Day's length:		Cleveland 9h. 58m. Philadelphia 10h. 4m.	
S.	1	Ignatius	7 14 59	6 58 5	2 11 22	14	11 22	♌	14	Venus r. 4.25 M.
M.	2	Purif. Virg.	7 05 0	6 57 5	3 morn	14	11 22	♌	14	
T.	3	Ansgar	6 59 5	1 6 56 5	4 12 30	14	12 30	♌	14	L. Quarter 10.10 M.
W.	4	Rhab. Maurus	6 57 5	3 6 55 5	5 1 40	14	1 40	♌	14	
T.	5	P. J. Spener	6 56 5	4 6 54 5	6 2 40	14	2 40	♌	14	♂ ♀
F.	6	Amandus	6 55 5	5 6 53 5	7 3 35	14	3 35	♌	14	☾ in Perigee
S.	7	George Wagner	6 54 5	6 6 52 5	8 4 30	14	4 30	♌	14	
Estomihi Sunday			Luke 18: 31-43.		I. Cor. 13.		Day's length:		Cleveland 10h. 14m. Philadelphia 10h. 18m.	
S.	8	Solomon	6 53 5	7 6 51 5	9 5 27	14	5 27	♌	14	Moon in ♍
M.	9	John Hooper	6 52 5	8 6 49 5	11 6 12	15	6 12	♌	15	
T.	10	Shrove Tuesday	6 51 5	9 6 48 5	12 sets	15	6 12	♌	15	New Moon 5.49 M.
W.	11	Ash Wednesday	6 50 5	10 6 47 5	13 6 42	15	6 42	♌	15	
T.	12	Lady J. Grey	6 49 5	11 6 46 5	14 7 43	15	7 43	♌	15	♂ ♀ ♄
F.	13	C. F. Schwartz	6 48 5	12 6 44 5	16 8 48	15	8 48	♌	15	
S.	14	Bruno of Querfurt	6 47 5	13 6 43 5	17 9 54	14	9 54	♌	14	♂ ♀ ♄
Invocavit Sunday			Matth. 4: 1-11.		2. Cor. 6: 1-10.		Day's length:		Cleveland 10h. 30m. Philadelphia 10h. 36m.	
S.	15	Jacob of Loh	6 45 5	15 6 42 5	18 11 2	14	11 2	♌	14	♄ sets 9.42 E.
M.	16	M. Desuebas	6 44 5	16 6 40 5	20 morn	14	11 2	♌	14	
T.	17	Constantin	6 43 5	17 6 39 5	21 12 10	14	12 10	♌	14	F. Quarter 10.17 E.
W.	18	EMBER DAY	6 42 5	18 6 37 5	23 12 59	14	12 59	♌	14	☾ in Apogee
T.	19	Mesrob	6 41 5	19 6 36 5	24 1 40	14	1 40	♌	14	☉ enters ♏
F.	20	Sadoth	6 40 5	20 6 35 5	25 2 32	14	2 32	♌	14	
S.	21	Severian Herm. 868	6 38 5	22 6 33 5	27 3 20	14	3 20	♌	14	♄ sets 7.2 E.
Reminiscere Sunday			Matth. 13: 21-28.		1. Thess. 4: 1-7.		Day's length:		Cleveland 10h. 48m. Philadelphia 10h. 56m.	
S.	22	Washington	6 36 5	24 6 32 5	28 4 12	14	4 12	♌	14	
M.	23	B. Ziegenbalg	6 34 5	26 6 31 5	29 4 48	14	4 48	♌	14	Moon in ♏. ☐ ♄ ☉
T.	24	Matthias	6 33 5	27 6 30 5	30 5 30	13	5 30	♌	13	
W.	25	Casp. Olevianus	6 32 5	28 6 29 5	31 rises	13	5 30	♌	13	Full Moon 7.53 E.
T.	26	Bernh. Haller	6 31 5	29 6 28 5	32 6 48	13	6 48	♌	13	
F.	27	M. Bucer	6 30 5	30 6 26 5	34 7 56	13	7 56	♌	13	
S.	28	T. de M. Corvin	6 28 5	32 6 25 5	35 8 59	13	8 59	♌	13	♄ in ♏
Oculi Sunday			Luke 11: 14-28.		Ephes. 5: 1-9.		Day's length:		Cleveland 11h. 6m. Philadelphia 11h. 12m.	
S.	29	Intercalary Day	6 27 5	33 6 24 5	36 10 13	13	10 13	♌	13	Sirius south 7.54 E.

Conjectures of the Weather.

1-3, cold. 4, mild. 5, 6, snow and rain. 7-9, changeable. 10-12, cold. 13, 14, cloudy with snow. 15-18, cold. 19, 20, mild. 21, 22, snow. 23, 24, bright and cold. 25, 26, changeable. 27, 28, snow. 29, cold.

What dost thou believe concerning the Holy Catholic Church?

That, out of the whole human race, from the beginning to the end of the world, the Son of God, by His Spirit and word, gathers, defends and preserves for Himself unto everlasting life, a chosen communion, in the unity of the true faith; and that I am, and forever shall remain, a living member of the same.—HEIDELB. CAT. QUESTION 54.

What dost thou understand by the providence of God?

The almighty, everywhere present, power of God, whereby, as it were by His hand, He still upholds heaven and earth, with all creatures; and so governs them, that herbs and grass, rain and drought, fruitful and barren years, meat and drink, health and sickness, riches and poverty, yea, all things, come not by chance, but by His fatherly hand.—HEIDELB. CAT. QUESTION 27.

CHURCH-MEMBER.—How comes it, that my neighbor, Mr. X., who has otherwise a kind heart, and is willing to be counselled, yet cannot break off from his intemperate drinking?

PASTOR.—Perhaps he DOES NOT WILL to give it up.

C. M.—No, that is not the reason. He sees very well that he makes himself and his family very unhappy, and when I place these matters before him, he weeps, sometimes bitterly, and solemnly promises that he will never again take a glass of intoxicating liquor: but when the thirst awakes, again he cannot keep his promise.

P.—I know men who are slaves to other vices, and who make the same experiences. There are persons subject to sudden anger, who really detest their great passion, and are greatly ashamed of the same, and yet fall into it again and again. I have known thieves, and those subject to avarice and other sins, who would gladly lay aside their sins, if they were only able to do so.

C. M.—Judas Ischarioth, the betrayer of our Lord, was no doubt such a one also. He must certainly have had the will to become a good man, and to steal no more, else he would not



have joined himself to the Lord Jesus; and the Lord also would not have received him into the number of the disciples. But the temptation must have been too great for him.

P.—So it must be. The will, inclined to sin, is stronger than the best resolutions. If God does not make us free from sin, we cannot of ourselves do it.

C. M.—But could not God have made even Judas free from his covetous and deceitful nature?

P.—Without doubt he could have done so. But it is written (Acts 2: 23), that Christ was delivered by the deter-

minate counsel and foreknowledge of God. God rules the world according to his unfathomable and perfect will. To this we must yield ourselves.

C. M.—But is it not possible so to move God by believing and importunate prayer, that he will make us, or some person dear to us, free from sins?

P.—Yes, that can often be done, but not always. We must, according to the example of Christ, say: if it be possible; but if it be not possible, let thy will be done. Luke 22: 44.

3d Month

MARCH,

31 Days.

WEEK DAYS	DATE	REMARKABLE DAYS	Cleveland and Chicago		Philadelphia		MOON	SUN FAST	ASPECTS OF PLANETS
			RISES	SETS	RISES	SETS			
			H. M. H. M.	H. M. H. M.	H. M. H. M.	H. M. H. M.	Ri. & Se. signs	M.	
M.	1	Suidbert	6 26 5 34	6 23 5 37	11 26	13		13	
T.	2	John Wesley	6 24 5 36	6 22 5 38	morn	12		12	☾ in Perigee
W.	3	Bathilde	6 22 5 38	6 21 5 39	12 35	12		12	L. Quarter 5.38 E.
T.	4	Geo. Wishart	6 20 5 40	6 20 5 40	1 30	12		12	
F.	5	Thomas of Aquin.	6 19 5 41	6 18 5 42	2 15	12		12	
S.	6	Zach. Ursinus	6 17 5 43	6 17 5 43	2 54	11		11	7* sets 11.56 E.
Lætare Sunday			John 6: 1-15. Gal. 4: 21-31.		Day's length:		Cleveland 11h. 28m. Philadelphia 11h. 30m.		
S.	7	Perpet & Felic.	6 16 5 44	6 16 5 44	3 44	11		11	Moon in ☾
M.	8	Philemon	6 15 5 45	6 15 5 45	4 35	11		11	☾ ☽ ☽
T.	9	Cyrril & Methodius	6 13 5 47	6 14 5 46	5 20	11		11	
W.	10	40 Martyrs	6 12 5 48	6 12 5 48	sets	11		11	New Moon 7.18 E.
T.	11	William Hoseus	6 11 5 49	6 11 5 49	7 10	10		10	☾ ☽ ☽
F.	12	Gregory	6 10 5 50	6 10 5 50	8 10	10		10	☽ ☾ ☽ ☽
S.	13	Rudericus	6 9 5 51	6 9 5 51	9 6	10		10	
Judica Sunday			John 8: 46-59. Heb. 9: 11-15.		Day's length:		Cleveland 11h. 46m. Philadelphia 11h. 48m.		
S.	14	Mathilda	6 7 5 53	6 8 5 52	9 59	9		9	
M.	15	Thos. Cranmer	6 6 5 54	6 7 5 53	10 46	9		9	☽ ☽ ☽
T.	16	Heribert	6 5 5 55	6 5 5 55	11 39	9		9	
W.	17	Patricius	6 3 5 57	6 4 5 56	morn	9		9	☾ in Apogee
T.	18	Alexander	6 2 5 58	6 3 5 57	12 32	8		8	F. Quarter 7.8 E.
F.	19	Mary & Martha	6 1 5 59	6 1 5 59	1 29	8		8	
S.	20	Amb. of Siena	6 0 6 0	6 0 6 0	2 14	8		8	Spring begins
Palm Sunday			Matth. 21: 1-9. Phil. 2: 5-11.		Day's length:		Cleveland 12h. 1m. Philadelphia 12h. 2m.		
S.	21	Benedict	5 59 6 1	5 59 6 1	2 59	7		7	Moon in ☽
M.	22	Nich. v. d. Fluee	5 58 6 2	5 58 6 2	3 23	7		7	
T.	23	Wolff of Anhalt	5 56 6 4	5 57 6 3	3 59	7		7	
W.	24	Florentius	5 55 6 5	5 56 6 4	4 29	6		6	☽ sets 7.59 E.
T.	25	MAUNDY THURSDAY	5 53 6 7	5 54 6 6	4 59	6		6	
F.	26	GOOD FRIDAY	5 52 6 8	5 53 6 7	rises	6		6	Full Moon 7.55 M.
S.	27	Liudger	5 51 6 9	5 52 6 8	7 59	6		6	
Easter Sunday			Mark 16: 1-8. 1. Cor. 5: 6-8.		Day's length:		Cleveland 12h. 20m. Philadelphia 12h. 28m.		
S.	28	EASTER	5 50 6 10	5 50 6 10	9 10	5		5	
M.	29	Eustasius	5 49 6 11	5 49 6 11	10 25	5		5	☾ in Perigee
T.	30	John Heerman	5 47 6 13	5 48 6 12	11 30	5		5	
W.	31	Amos	5 45 6 15	5 46 6 14	morn	4		4	Orion sets 11.31 E.

Conjectures of the Weather.

1-3, windy. 4, 5, snow. 6-8, changeable. 9-11, cloudy with rain and snow. 12, 13, clear and cold. 14, 15, mild. 16-18, pleasant. 20-22, northwest wind. 23, 24, cloudy. 25, rain. 26, 27, clear. 28, 29, cold. 30, 31, pleasant.

What does the Law of God require of us?

This Christ teaches us in sum, Matth. 22: Thou shalt love the Lord, thy God, with all thy heart, and with thy soul, and with all thy mind, and with all thy strength. This is the first and great commandment; and the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.—HEIDELB. CAT. QUESTION 4.

Canst thou keep all this perfectly?

No: for I am by nature prone to hate God and my neighbor.—HEIDELB. CAT. QUESTION 5.

CHURCH-MEMBER. — To-day my daughter brought back from the catechetical class some instruction that seems to me to be too strong, namely, that she is prone to hate God and her neighbor. I cannot believe that I am inclined to hate God and my neighbor, and still less can I believe that my child is so inclined.

PASTOR.—Well, it does not stand just so in the Catechism. It is said there, that “by nature” we are so inclined, but you, I hope, are no longer in your natural state, and I hope the same also of your daughter.

C. M.—I will grant that. But then I know other people, who belong to no church, and who also do not profess to believe in God, who are not prone to hate either God or their neighbor. Although they have no religion, they are kind-hearted, merciful, and benevolent.

P.—I too have known such people. But I have always found, on a closer acquaintance, that with all their friendly nature they are very selfish, and that in important matters especially, they always know how to look out exclusively for their own interests. It is especially noteworthy, in the case of such people, that they have a great aversion to prayer, and to the



church, and to ministers of the Gospel.

C. M.—Perhaps the ministers are themselves to blame for that, because they so often preach against unbelievers. If, instead of this, the ministers would leave the unbelievers at peace, and would only exert themselves to do good, and to show love, no one would hate them.

P.—No doubt you mean that a minister should be charitable, and do good, after the manner of our Lord Jesus himself!

C. M.—Yes, then no one would hate them.

P.—And yet it is a sad truth that the

people hated the Lord Jesus! He did only good to men, and yet he was hated, not alone by the Pharisees and Scribes, but the whole mass of the people at Jerusalem cried out: “Crucify him.” They also scourged him, and mocked him, wherefore the Scriptures say: “They hated me without a cause.”

C. M.—But these were Jews. Other people would not have done so.

P.—But the Roman soldiers did the same. And at a later period, when the Christian church began to spread into other lands, the Heathen did not the less hate and persecute the Christians, and in truth without a cause.

4th Month

APRIL,

30 Days.

WEEK DAYS	DATE	REMARKABLE DAYS	Cleveland and Chicago		Philadelphia		MOON Ri. & Se. signs H. M.	SUN FAST M.	ASPECTS OF PLANETS
			RISES H. M.	SETS H. M.	RISES H. M.	SETS H. M.			
T.	1	Fritigil	5 44	6 16	5 45	6 15	12 28		4 Venus rises 4.35 M.
F.	2	Theodosia	5 43	6 17	5 44	6 16	1 16		4 L. Quarter 12.44 M.
S.	3	G. Tersteegen	5 42	6 18	5 43	6 17	1 59		3 Moon in ♋
Quasimodogeniti Sunday			John 20: 19-31. I. John 5: 4-11.		Day's length:		Cleveland 12h. 38m. Philadelphia 12h. 36m.		
S.	4	Ambrose	5 41	6 19	5 42	6 18	2 32		3 Sirius sets 10.44 E.
M.	5	Chr. Scriver	5 40	6 20	5 41	6 19	3 10		3
T.	6	Albrecht Duerer	5 39	6 21	5 40	6 20	3 40		2
W.	7	Cl. Peterson	5 38	6 22	5 39	6 21	4 16		2 ♀ ☽ ♀
T.	8	Martin Chemnitz	5 36	6 24	5 37	6 22	4 38		2 ☽ ☽ ☽ ☽ ☽ ☽ ☽ ☽
F.	9	Th. of Westen	5 35	6 25	5 36	6 24	sets		2 New Moon 9.39 M.
S.	10	Fulbert	5 34	6 26	5 35	6 25	8 1		1
Miser. Domini Sunday			John 10: 12-16. I. Peter 2: 21-25.		Day's length:		Cleveland 12h. 54m. Philadelphia 12h. 52m.		
S.	11	Leo the Great	5 33	6 27	5 34	6 26	8 59		1 ♀ rises 4.34 M.
M.	12	Sabas	5 32	6 28	5 33	6 27	9 46		1
T.	13	Justinus	5 31	6 29	5 32	6 28	10 42		1
W.	14	Tybertus	5 29	6 31	5 30	6 30	11 35		☽ in Apogee
T.	15	Simon Dach	5 28	6 32	5 29	6 31	morn		☽ ☽ ☽ ☽ ☽ ☽ ☽ ☽
F.	16	Peter Waldo	5 27	6 33	5 28	6 32	12 31		0
S.	17	Mappalicius	5 26	6 34	5 27	6 33	1 16		0 F. Quarter 1.46 E.
Jubilate Sunday			John 16: 16-24. I. Peter 2: 11-20.		Day's length:		Cleveland 13h. 10m. Philadelphia 13h. 6m.		
S.	18	Luther at Worms	5 25	6 35	5 26	6 34	1 48		1 Moon in ♋
M.	19	Melanchthon	5 24	6 36	5 25	6 35	2 16		1
T.	20	Bugenhagen	5 22	6 38	5 23	6 37	2 49		1 ☽ enters ♋
W.	21	Anselm of Cant.	5 20	6 40	5 21	6 39	3 16		1
T.	22	Origenes	5 18	6 42	5 19	6 41	3 40		2
F.	23	Adalbert	5 17	6 43	5 17	6 43	4 8		2
S.	24	Wilfried	5 16	6 44	5 15	6 45	rises		2 Full Moon 5.22 E.
Cantate Sunday			John 16: 5-13. James 1: 16-21.		Day's length:		Cleveland 13h. 30m. Philadelphia 13h. 26m.		
S.	25	Mark	5 15	6 45	5 14	6 46	8 17		2
M.	26	Trudbert	5 14	6 46	5 13	6 47	9 30		2 ☽ in Perigee
T.	27	Otto Catelin	5 12	6 48	5 13	6 47	10 37		2
W.	28	Fr. Myconius	5 11	6 49	5 12	6 47	11 32		3 7* sets 8.59 E.
T.	29	L. of Berquin	5 10	6 50	5 11	6 49	morn		3
F.	30	Geo. Calixt	5 8	6 52	5 10	6 50	12 18		3

Conjectures of the Weather.

1-3, pleasant. 4, 5, warm. 6, 7, rain. 8-10, pleasant. 11, 12, changeable. 13, 14, showers. 15-17, pleasant. 18, 19, changeable. 20, 21, rain and thunder-storm. 22, 23, pleasant. 24-26, rain. 27-29, changeable. 30, pleasant.

Is not then Christ with us even unto the end of the world, as He has promised?

Christ is true Man and true God: according to His human nature, He is now not on earth; but according to His Godhead, majesty, grace, and Spirit, He is at no time absent from us.—HEIDELB. CAT. QUESTION 47.

But are not, in this way, the two natures in Christ separated from one another, if the Manhood be not wherever the Godhead is?

By no means; for since the Godhead is incomprehensible and everywhere present, it must follow that it is indeed beyond the bounds of the manhood which it has assumed, but is yet none the less in the same also, and remains personally united to it.—HEIDELB. CAT. QUESTION 48.

CHURCH-MEMBER.—The old Lutherans affirm that in the Lord's Supper the Reformed do not have the whole Christ.

PASTOR.—What reason do they give for this?

C. M.—They say that the Reformed teach, that Christ is not bodily or corporeally present. Is this really our doctrine?

P. Yes, we so understand the Scriptures. We teach, that Christ is really and actually present in the Lord's Supper, and that we partake of his flesh and blood, but not in a bodily or corporeal manner, but in a spiritual manner. We believe, that by the believing partaking of the Supper we become flesh of his flesh, and bone of his bone, but this union or communion is not produced by a corporeal eating, or by a corporeal presence of Christ in the elements, but by a spiritual partaking of Christ. In other words, it is not by a corporeal partaking, that we are spiritually nourished, but it is by a spiritual communion, that we are bodily united with him.

C. M.—But did not Christ himself say, that he would be with us always, even unto the end of the world?

P.—Certainly. But he did not say, that he would be with us, with his body. On the contrary, he said, (John 14: 28) "I go away."



According to his human nature Christ has a human body, which is not everywhere present, but is in one particular place at a time.

C. M.—But the Lutherans say, that Christ's body is not merely in one place, but is everywhere, or omnipresent, because Christ is not merely man, but at the same time true God.

P.—When Christ was called to his sick friend Lazarus, and Lazarus died before Christ arrived, the Lord himself said, that he was not there, (John 11: 15). From this it follows that his body was not everywhere.

C. M.—The Lutherans also grant this, so far as his life before his resurrection is concerned. But they say that after his resurrection, the body of Christ became partaker of the divine nature, and so became omnipresent.

P.—But notice, that after Christ had arisen, when the women came on Easter Morning to his grave, they found the grave empty, and the two angels said to them, (Luke 24: 5) "Why seek ye the living among the dead? HE IS NOT HERE." For this reason it is also expressly said, in the Lord's Supper, that we should shew forth his death until he come again. But if he were present, in body, he would not have spoken thus of his coming. An absent one comes again.

5th Month

MAY,

31 Days.

WEEK DATE	DAYS	REMARKABLE DAYS	Cleveland and Chicago SUN RISES SETS H. M. H. M.	Philadelphia SUN RISES SETS H. M. H. M.	MOON Ri. & Se. SIGNS H. M.	SUN SLOW M.	ASPECTS OF PLANETS
S.	1	Phil. & James 	5 7 6 53	5 8 6 52	12 55 	3	L. Quarter 8.34 M.
Rogate Sunday			John 16: 23-30. James 1: 22-27.		Day's length: Cleveland 13h. 48m. Philadelphia 13h. 46m.		
S.	2	Athanasius	5 6 6 54	5 7 6 53	1 25 	3	Moon in ♈
M.	3	Monica	5 5 6 55	5 6 6 54	1 49 	3	♀ rises 4.13 M.
T.	4	Florian	5 3 6 57	5 5 6 55	2 14 	3	
W.	5	Fred. the Wise	5 2 6 58	5 4 6 56	2 39 	3	♂ ♀ ♄
T.	6	ASCENSION DAY	5 1 6 59	5 3 6 57	3 10 	4	♂ ♀ ♄
F.	7	Otto I. Flavia Dom.	5 0 7 0	5 2 6 58	3 46 	4	♄ ♀ ♄. ♀
S.	8	Stanislaus	4 59 7 1	5 1 6 59	4 10 	4	
Exaudi Sunday			John 15: 26-16: 4. 1. Peter 4: 8-11.		Day's length: Cleveland 14h. 4m. Philadelphia 14h. 0m.		
S.	9	Gregor of Naz. 	4 58 7 2	5 0 7 0	sets 	4	New Moon 12.48 M.
M.	10	John Heuglin	4 57 7 3	4 59 7 1	8 50 	4	
T.	11	John Arndt	4 56 7 4	4 59 7 1	9 45 	4	☾ in Apogee
W.	12	Miletius	4 56 7 4	4 58 7 2	10 40 	4	
T.	13	Servatius	4 55 7 5	4 57 7 3	11 20 	4	
F.	14	Pachomius	4 54 7 6	4 56 7 4	11 59 	4	♂ ♀ ♄
S.	15	Moses	4 53 7 7	4 55 7 5	morn 	4	Moon in ♉
Pentecost-Whit Sunday			John 14: 23-31. The Acts 2: 1-13.		Day's length: Cleveland 14h. 16m. Philadelphia 12h. 12m.		
S.	16	WHIT SUNDAY	4 52 7 8	4 54 7 6	12 28 	4	
M.	17	Joachim 	4 51 7 9	4 54 7 6	12 59 	4	F. Quarter 4.55 M.
T.	18	80 Martyrs	4 50 7 10	4 53 7 7	1 25 	4	
W.	19	EMBER DAY	4 49 7 11	4 52 7 8	1 59 	4	
T.	20	Potentia	4 48 7 12	4 51 7 9	2 26 	4	
F.	21	Constantin & Helena	4 48 7 12	4 50 7 10	2 58 	4	☉ enters ♊
S.	22	Castus & Aemilius	4 47 7 13	4 49 7 11	3 24 	4	
Trinity Sunday			John 3: 1-15. Romans 11: 33 36.		Day's length: Cleveland 14h. 28m. Philadelphia 14h. 22m.		
S.	23	J. Savonarola	4 46 7 14	4 49 7 11	3 48 	4	
M.	24	Cazalla 	4 45 7 15	4 48 7 12	rises 	3	Full Moon 1.10 M.
T.	25	Urbanus	4 44 7 16	4 47 7 13	9 12 	3	☾ Moon in Perigee
W.	26	Bede	4 44 7 16	4 46 7 14	10 2 	3	Moon in ♋
T.	27	Corpus-Christi-day	4 43 7 17	4 46 7 14	10 44 	3	
F.	28	Lanfranc	4 42 7 18	4 45 7 15	11 20 	3	Orion sets 7.52 E.
S.	29	William Penn	4 41 7 19	4 44 7 16	11 46 	3	
1st Sunday after Trinity			Luke 3: 19-31. 1 John 4: 16-21.		Day's length: Cleveland 14h. 40m. Philadelphia 14h. 32m.		
S.	30	Jer. of Prag	4 40 7 20	4 44 7 16	morn 	3	L. Quarter 5.25 E.
M.	31	J. Neander	4 40 7 20	4 43 7 17	12 12 	3	

Conjectures of the Weather.

1, 2, cloudy. 3-5, pleasant. 6, 7, thunder-showers. 8, 9, changeable. 10, 11, thunder-showers.
12, 13, clear. 14, 15, pleasant. 16-18, changeable. 19, 20, cloudy. 21, rain. 22, 23, pleasant.
24, 25, clear. 26, 27, changeable. 28, 29, cloudy. 30, 31, rain.

But what are good works?

Those only which are done from true faith, according to the Law of God, for His glory; and not such as rest on our own opinion, or the commandments of men. — HEIDELB. CAT. QUESTION 91.

What does God require in the fourth commandment?

In the first place: that the ministry of the Gospel and schools be maintained; and that I, especially on the day of rest, diligently attend church, to learn the word of God, to use the Holy Sacraments, to call publicly upon the Lord, and to give Christian alms. In the second place: that all the days of my life I rest from my evil works, allow the Lord to work in me by His Spirit, and thus begin in this life the everlasting Sabbath. — HEIDELB. CAT. QUESTION 103.

CHURCH-MEMBER.—My English neighbor says, that the Puritan mode of keeping the Sabbath is the only true way. Who were the Puritans?

PASTOR.—Over 200 years ago, in England, those were called Puritans, who strove for greater strictness and purity in morals. They did a great deal of good, but, no doubt, they went too far in many things, and fell into some errors.

C. M.—What errors did they fall into?

P.—They laid entirely too much stress upon an outward and one-sided sanctification of the Sabbath. They would allow no labor

at all on the Sabbath, not even that which is necessary. They regarded all social intercourse on that day as sin.

C. M.—But is it possible to go too far in keeping the Sabbath day holy? To me it seems impossible to do so.

P.—In the Gospels we read repeatedly that the Pharisees went too far in the outward sanctification of the Sabbath. They condemned the Lord, because that, on the Sabbath day, he healed the lame and the blind: and in that he allowed his disciples to pluck ears of corn on Sabbath to appease their hunger.

C. M.—But did not the Pharisees have a good intention in so doing?



P.—Not everything is good which we regard as good. Many of the so-called good works are not grounded upon the Word of God, but are only commandments of men. The Lord himself says, (Math. 15: 9) "But in vain do they worship me, teaching for doctrines the commandments of men."

C. M.—Are then the modern temperance movements a human good work, or are they grounded in God's Word?

P.—We know that temperance is a virtue, grounded in the Word of God, and that no drunkard shall enter into the kingdom of

heaven. Drinking is one of the greatest evils of the age, and ruins thousands of souls, and destroys the happiness of many families. It is a dreadful evil against which we must labor with might and main, especially with gospel methods.

C. M. But do the temperance movements sometimes go too far in any respect?

P. Sometimes they go beyond the teachings of the Word of God, and for this reason, no doubt, they have not always succeeded. Our Lord himself changed water into wine, and ordained wine to be used in the Lord's supper. But when a man has become a drunkard, and drinking has become a passion and a habit, he should abstain altogether from liquor.

6th Month

JUNE,

30 Days.

WEEK DAYS	DATE	REMARKABLE DAYS	Cleveland and Chicago		Philadelphia		MOON		SUN SLOW M.	ASPECTS OF PLANETS
			RISES H. M.	SETS H. M.	RISES H. M.	SETS H. M.	RI. & Se. SIGNS H. M.			
T.	1	Fr. Oberlin	4 40	7 20	4 43	7 17	12 42		3	☾ rises 1.44 M.
W.	2	Pothin. & Blandina	4 40	7 20	4 43	7 17	1 20		2	☾ ☾ ☾
T.	3	Clothilde	4 39	7 21	4 42	7 18	1 54		2	☾ ☾ ☾
F.	4	Darius	4 39	7 21	4 42	7 18	2 24		2	
S.	5	Boniface	4 38	7 22	4 41	7 19	2 59		2	
2nd Sunday after Trinity			Luke 14: 16-24. 1. John 3: 13-18.				Day's length:		Cleveland 14h. 44m. Philadelphia 14h. 38m.	
S.	6	Robert	4 38	7 22	4 41	7 19	3 35		2	☾ rises 3.59 M.
M.	7	Lucretia	4 37	7 23	4 40	7 20	sets		2	New Moon 4.26 M.
T.	8	A. H. Franke	4 37	7 23	4 40	7 20	8 30		1	☾ in Apogee
W.	9	Columba	4 36	7 24	4 39	7 21	9 21		1	
T.	10	F. Barbarossa	4 36	7 24	4 39	7 21	9 54		1	
F.	11	Barnabas	4 35	7 25	4 39	7 21	10 27		1	Moon in ☾. ☾ ☾ ☾
S.	12	Renata of Ferr.	4 35	7 25	4 39	7 21	11 1		1	
3d Sunday after Trinity			Luke 15: 1-10. 1. Peter 5: 6-11.				Day's length:		Cleveland 14h. 50m. Philadelphia 14h. 44m.	
S.	13	Is. Le Febvre	4 35	7 25	4 38	7 22	11 27		0	☾ gr. Hel. Lat. S.
M.	14	Basil the Great	4 34	7 26	4 38	7 22	11 56		Sun fast	F. Quarter 4.23 E.
T.	15	Bogatzky	4 34	7 26	4 38	7 22	morn			
W.	16	Rich. Baxter	4 33	7 27	4 38	7 22	12 24		0	
T.	17	John Tauler	4 33	7 27	4 38	7 22	12 56		1	
F.	18	Pamphilus	4 33	7 27	4 38	7 22	1 32		1	Spica sets 12.56 M.
S.	19	Paphnutius	4 33	7 27	4 38	7 22	2 16		1	
4th Sunday after Trinity			Luke 6: 36-42. Romans 8: 18-32.				Day's length:		Cleveland 14h. 56m. Philadelphia 14h. 46m.	
S.	20	27 Martyrs in Pr.	4 33	7 28	4 37	7 23	2 46		1	Summer begins
M.	21	M. Claudius	4 33	7 27	4 38	7 22	3 15		1	☾ in Perigee
T.	22	Gottschalk	4 33	7 27	4 38	7 22	risers		1	Full Moon 8.17 M.
W.	23	Gottf. Arnold	4 33	7 27	4 38	7 22	8 40		2	
T.	24	John Baptist	7 33	7 27	4 38	7 22	9 15		2	Moon in ☾
F.	25	Augsburg Con.	4 33	7 27	4 38	7 22	9 48		2	
S.	26	J. V. Andre	4 33	7 27	4 38	7 22	10 13		2	
5th Sunday after Trinity			Luke 5: 1-11. 1. Peter 3: 8-15.				Day's length:		Cleveland 14h. 52m. Philadelphia 14h. 44m.	
S.	27	Seven Sleep	4 34	7 26	4 38	7 22	10 40		3	
M.	28	Irenæus	4 34	7 26	4 39	7 21	11 2		3	
T.	29	Peter & Paul	4 34	7 26	4 39	7 21	11 24		3	L. Quarter 4.48 M.
W.	30	Raym. Lullus	4 34	7 26	4 39	7 21	11 49		3	☾ ☾ ☾

Conjectures of the Weather.

1, 2, cloudy. 3, thunder-storm. 4, clear. 5, 6, pleasant. 7, thunder-storm. 8, 9, changeable. 10-12, clear. 13-15, warm. 16, 17, changeable. 18-20, clear. 21, 22, cloudy. 23, rain. 24, 25, clear. 26, 27, changeable. 28, 29, cloudy. 30, thunder-shower.

What comfort does the resurrection of the body afford thee?

That not only my soul, after this life, shall be immediately taken up to Christ its Head; but also that this my body, raised by the power of Christ, shall again be united with my soul, and made like unto the glorious body of Christ.—HEIDELB. CAT. QUESTION 57.

What benefit do we receive from the resurrection of Christ?

First, by His resurrection He has overcome death, that He might make us partakers of the righteousness which by His death He has obtained for us. Secondly, we also are now by His power raised up to a new life. Thirdly, the resurrection of Christ is to us a sure pledge of our blessed resurrection.—HEIDELB. CAT. QUESTION 45.

CHURCH-MEMBER.—Our schoolmaster argues that only our souls are immortal, but that the body of man suffers death altogether, and that after death in heaven, we shall have no bodies anymore, but continue to live on only as spirits.

PASTOR.—What reasons does he give for this notion?

C. M.—He says that the body is only a prison-house of the soul, and that the spirit first becomes perfect after it is entirely freed from the body. Then we shall be as the angels, who have no bodies.

P.—But this is entirely opposed to the teachings of the Bible. Christ's resurrection was not a resurrection of his spirit, but of his body, and God's Word says expressly, that God will change our vile body, that it may be fashioned like unto his glorious body (Phil. 3: 21). Besides, we have a number of examples where Christ raised up in the body those who had actually died.

C. M.—He admits that the resurrection of Christ is really narrated in the Gospels, but he believes that these accounts were a later and a human addition, either by the Apostles or some other persons. Or, perhaps, they made a mistake in thinking that they had seen the risen Saviour. Just so he thinks it doubtful whether Christ



raised up those who were really dead. Probably they were only apparently dead.

P.—If we once commence to regard one part of the Bible as only a human invention, and untrue, we shall soon not know what part to believe, and what not to believe. But even apart from the accounts in the Gospels, and numerous passages in the Epistles, the Bible expressly teaches that the resurrection of Christ is a pillar and a foundation-stone in the Christian faith. We are told, that if Christ be not risen, we are of all men the most miserable (1 Cor. 15: 19).

C. M.—Why so? I should think one might be a good Christian, and still doubt the resurrection of the body.

P.—If Christ had not arisen, he would not be able to communicate to us the righteousness which he has obtained for us by death. A mere spirit cannot have communion with those who have bodies. Again, if the life in heaven were only spiritual, and not also one in the body, we could not form any conception of it, and could not comfort ourselves with such a joy of this hope, as we can now do, when we know that we shall see God in these our bodies, and with these our eyes.

7th Month

JULY,

31 Days.

WEEK DAYS	DATE	REMARKABLE DAYS	Cleveland and Chicago SUN		Philadelphia SUN		MOON		SUN FAST	ASPECTS OF PLANETS
			RISES H. M.	SETS H. M.	RISES H. M.	SETS H. M.	RI. & Se. H. M.	SIGNS		
T.	1	H. Voes & J. Esch	4 34	7 26	4 39	7 21	morn		3	♂ ♀ 2
F.	2	Cornelius	4 35	7 25	4 40	7 20	12 17		4	♂ sets 9.40 E.
S.	3	Aeon Palearius	4 35	7 25	4 40	7 20	12 48		4	☉ in Apogee
6th Sunday after Trinity			Matth. 5: 20-26. Romans 6: 3-11.		Day's length:		Cleveland 14h. 48m. Philadelphia 14h. 38m.			
S.	4	Independ. U. S.	4 36	7 24	4 41	7 19	1 24		4	☾ Moon in Apog.
M.	5	J. Oldcastle	4 37	7 23	4 41	7 19	2 8		4	
T.	6	John Huss	4 37	7 23	4 42	7 18	3 1		4	☾ New Moon 7.53 M.
W.	7	Willibald	4 38	7 22	4 42	7 18	sets		4	
T.	8	Kilian	4 38	7 22	4 43	7 17	8 20		4	☾ Dog days begin
F.	9	Eph. the Syr.	4 39	7 21	4 43	7 17	8 55		5	♂ ♀ ☉ Moon in ☿
S.	10	William of Orange	4 39	7 21	4 44	7 16	9 26		5	♂ ♀ ☉
7th Sunday after Trinity			Mark 8: 1-9. Romans 6: 19-23.		Day's length:		Cleveland 14h. 40m. Philadelphia 14h. 32m.			
S.	11	Placidus	4 40	7 20	4 44	7 16	9 56		5	♂ ♀ ☉ Superior
M.	12	Henry II.	4 40	7 20	4 45	7 15	10 25		5	
T.	13	Margaret	4 41	7 19	4 45	7 15	10 52		5	☾ F. Quarter 12.47 M.
W.	14	Ansver	4 41	7 19	4 46	7 14	11 28		5	
T.	15	Anna Askew	4 42	7 18	4 46	7 14	morn		5	☾ 7* rises 12.34 M.
F.	16	Speratus	4 43	7 17	4 47	7 13	12 7		6	
S.	17	Arnulf	4 44	7 16	4 48	7 12	12 52		6	
8th Sunday after Trinity			Matth. 7: 15-23. Romans 8: 12-17.		Day's length:		Cleveland 14h. 32m. Philadelphia 14h. 24m.			
S.	18	Bonaventura	4 44	7 16	4 48	7 12	1 43		6	☾ in Perigee
M.	19	L. Henrietta	4 45	7 15	4 49	7 11	2 44		6	
T.	20	Elias	4 46	7 14	4 50	7 10	3 46		6	☾ Full Moon 3.34 E.
W.	21	Ebrard	4 46	7 14	4 50	7 10	rises		6	
T.	22	Mary Magd.	4 47	7 13	4 51	7 9	7 50		6	☾ Moon in ♄
F.	23	G. of Hamelle	4 48	7 12	4 52	7 8	8 14		6	
S.	24	Tho. of Kempen	4 48	7 12	4 53	7 7	8 41		6	
9th Sunday after Trinity			Luke 16: 1-9. 1. Cor. 10: 6-13.		Day's length:		Cleveland 14h. 22m. Philadelphia 14h. 12m.			
S.	25	St. James	4 49	7 11	4 54	7 6	9 2		6	♂ ♀ ☉ 2
M.	26	Anne	4 50	7 10	4 55	7 5	9 24		6	
T.	27	Raym. Palmar.	4 51	7 9	4 55	7*	5 9 47		6	☾ L. Quarter 6.12 E.
W.	28	John Seb. Bach	4 52	7 8	4 56	7 4	10 14		6	
T.	29	Olaus	4 53	7 7	4 57	7 3	10 45		6	♂ ♀ ☉ 2
F.	30	John Wessel	4 54	7 6	4 58	7 2	11 22		6	
S.	31	Casp. Shade	4 55	7 5	4 59	7 1	morn		6	

Conjectures of the Weather.

1, 2, pleasant. 3-5, warm. 6, 7, warmest days. 8-10, thunder-storms. 11, 12, clear and pleasant. 13, 14, warm. 15, 16, changeable. 17, 18, rain. 19-21, clear and warm. 22, 23, pleasant. 24, thunder-storm. 25, 26, clear. 27, 28, warm. 29, 30, thunder-storms. 31, clear.

Will God suffer such disobedience and apostasy to go unpunished?

By no means; but He is terribly displeased with our inborn as well as actual sins, and will punish them in just judgment in time and eternity, as He has declared: Cursed is every one that continueth not in all things which are written in the book of the law, to do them.—HEIDELB. CAT. QUESTION 10.

Is then God not also merciful?

God is indeed merciful, but He is likewise just; wherefore His justice requires that sin, which is committed against the most high majesty of God, be also punished with extreme, that is, with everlasting punishment both of body and soul.—HEIDELB. CAT. QUESTION 11.

CHURCH-MEMBER.—The Universalist preacher, who spoke last evening, argued, that there is no such thing as an eternal punishment in hell; but that every wicked man, and every wicked deed is fully punished in this life.

PASTOR.—But our Lord Jesus describes the matter quite differently in the description of the rich man and the beggar Lazarus. He says expressly, that the former lived in prosperity, and received his good things in this life, but received his punishment in hell: whereas Lazarus in this life suffered evil things, but is to be comforted hereafter in Abraham's bosom.

C. M.—But in our experience we often see that the wicked are punished already in this life. The careless man becomes poor, the thief is discovered, and the proud receives a fall. On the other hand, the good, the saving, the industrious, and the honest ones, generally succeed well. Honesty, in the long run, wins the day, and there is nothing so cunningly contrived but that it comes to the light.

P.—This is no doubt often the case, especially with the grosser sins, and the outward, civil virtues. But notice that Jesus himself and his apostles, although they were certainly good and righteous, did not enjoy prosperity in this world. There is a German proverb, also, which says,



“the great thieves are allowed to escape, only the smaller ones are hanged.” Taken as a whole, it is the result of my experience and observation that those men have generally the most prosperity, in this life, who understand how to care of their own interests, in worldly things at least. As a rule, the noblest men in the world do not have such great prosperity in this world.

C. M.—But it is difficult to reconcile it with our ideas concerning the love of God, that God should punish the wicked ETERNALLY, in hell, without any end to their sufferings. In

my younger days I was taught, that the object of all punishment is the IMPROVEMENT of men. But if in hell the wicked are punished eternally, how can they be improved in any way?

P.—It is true, that one object in the punishment of children is to improve them; but the criminals who are past improvement, are punished with death by the civil law. If the only object of punishment were the improvement of men, then the civil law would not punish hardened criminals by the death penalty.

C. M.—But could not the righteousness of God be satisfied by a shorter punishment than an eternal one?

P.—No! God is the highest majesty. Whoso despiseth his law, deserves eternal condemnation.

8th Month

AUGUST,

31 Days.

WEEK DAYS	DATE	REMARKABLE DAYS	Cleveland and Chicago		Philadelphia		MOON		SUN FAST	ASPECTS OF PLANETS
			SUN		SUN		Ri. & Se. SIGNS			
			RISES H. M. H. M.	SETS H. M. H. M.	RISES H. M. H. M.	SETS H. M. H. M.	H. M.	M.		

10th Sunday after Trinity			Luke 19: 41-48. 1. Cor. 12: 1-11.				Day's length:			Cleveland 14h. 8m. Philadelphia 14h. 0m.	
S.	1	Maccabees	4 56 7	4 5 07 0	12 20		6		Moon in Apog.		
M.	2	Gust. Adolphus	4 57 7	3 5 16 59	1 31		6				
T.	3	William Thorp	4 58 7	2 5 26 58	2 39		6				
W.	4	Leonh. Kæser	4 58 7	2 5 36 57	3 48		6		Moon in ♄		
T.	5	Evg. Salzburg.	4 59 7	1 5 46 56	sets		6		New Moon 10.20 E.		
F.	6	Tr. of Christ	5 07 0	5 56 55	7 11		6				
S.	7	Nonna	5 16 59	5 66 54	7 49		5	♄ ♃ ♀			

11th Sunday after Trinity			Luke 18: 9-14. 1. Cor. 15: 1-10.				Day's length:			Cleveland 13h. 54m. Philadelphia 13h. 46m.	
S.	8	Hormisdas	5 36 57	5 76 53	8 18		5				
M.	9	Numidicus	5 46 56	5 86 52	8 47		5	♄ ♃ ♄			
T.	10	Dest. of Jerusalem	5 56 55	5 96 51	9 19		5				
W.	11	Gregor of Utrecht	5 66 54	5 106 50	10 8		5				
T.	12	Anselm of Havelberg	5 76 53	5 116 49	10 55		5		Spica sets 9.14 E.		
F.	13	Zinzendorf	5 86 52	5 126 48	11 52		5		F. Quarter 7.14 M.		
S.	14	J. Guthrie	5 96 51	5 136 47	morn		4				

12th Sunday after Trinity			Mark 7: 31-37. 1. Cor. 3: 4-11.				Day's length:			Cleveland 13h. 38m. Philadelphia 13h. 30m.	
S.	15	Mary	5 116 49	5 156 45	12 59		4				
M.	16	Rochus	5 126 48	5 166 44	2 19		4	7* rises 10.28 E.			
T.	17	John Gerhard	5 136 47	5 176 43	3 30		4		Moon in Perigee		
W.	18	Hugo Grotius	5 156 45	5 186 42	4 19		4		Moon in ♄		
T.	19	Sebaldus	5 166 44	5 196 41	rises		3		Full Moon 11.50 E.		
F.	20	Bernhard	5 176 43	5 206 40	7 18		3		Dog days end		
S.	21	Miss. of the Brethren	5 186 42	5 226 38	7 46		3				

13th Sunday after Trinity			Luke 10: 23-37. Gal. 3: 15-22.				Day's length:			Cleveland 13h. 22m. Philadelphia 13h. 14m.	
S.	22	Symphorianus	5 196 41	5 236 37	8 16		3				
M.	23	G. d. Coligny	5 206 40	5 246 36	8 50		2				
T.	24	Bartholomew	5 226 38	5 256 35	9 28		2	♃ ♄ ♃ ♃			
W.	25	Ludovicus	5 236 37	5 266 34	9 59		2				
T.	26	Ulphilas	5 246 36	5 276 33	10 30		2				
F.	27	Jovinian	5 266 34	5 296 31	10 58		1		L. Quarter 10.44 M.		
S.	28	Augustine	5 276 33	5 306 30	11 29		1				

14th Sunday after Trinity			Luke 17: 11-19 Gal. 5: 16-24.				Day's length:			Cleveland 13h. 4m. Philadelphia 12h. 58m.	
S.	29	John B. Beheaded	5 286 32	5 316 29	11 56		1		Moon in Apog.		
M.	30	Claud. Turin.	5 296 31	5 326 28	morn		1				
T.	31	Aidan	5 306 30	5 336 27	12 46		0				

Conjectures of the Weather.

1-3, very warm. 4, thunder-storm. 5, 6, pleasant. 7-9, clear and warm. 10, 11, changeable. 12, 13, thunder-showers. 14-16, cool and pleasant. 17, 18, cloudy. 19, thunder-storm. 20-22, pleasant. 23, 24, cloudy. 25, 26, rain. 27-29, clear. 30, 31, pleasant.

Can those who are converted to God keep these commandments perfectly?

No: but even the holiest men, while in this life, have only a small beginning of this obedience; yet so that with earnest purpose they begin to live, not only according to some, but according to all the commandments of God.—HEIDELB. CAT. QUESTION 114.

Why then doth God so strictly enjoin upon us the ten commandments, since in this life no one can keep them?

First, that all our life long we may learn more and more to know our sinful nature, and so the more earnestly seek forgiveness of sins and righteousness in Christ; secondly, that we may continually strive, and beg from God the grace of the Holy Ghost, so as to become more and more changed into the image of God, till we attain finally to full perfection after this life.—HEIDELB. CAT. QUESTION 115.

CHURCH MEMBER. — The METHODISTS cast it up to us that we do not work out our salvation, but that we expect every thing from grace, without exerting ourselves.

PASTOR.—Just so Martha cast it up to Mary that she sat still at the feet of Jesus and listened to his word. Martha asked of the Lord that he should say to Mary, that she should lay hold and help her, Luke 10 : 39-41. But the Lord did not command Martha, but said, Mary hath chosen the good part.

C. M.—But is it not necessary to work? In worldly matters we must work, why not then in spiritual matters also?

P.—Certainly it is necessary to work also. But there is a time for every thing. If I lay hold of some work before I understand it, I will most likely do it wrongly, and so labor in vain.

C. M.—But is the working, in respect to our salvation, so heavy a labor as they make out? If a man forsake his sins, and believes on the Lord Jesus, he shall be saved.

P.—But before I can renounce and forsake any sins I must first know them, or be conscious of them. The grosser vices we can easily know, it is true; but the sinfulness of the heart, the sinful disposition in us, is not known by the natural understanding. So faith is also a mystery



for the natural understanding. This is precisely the great error of them, that they are always of the opinion that they do not lack in the knowledge of the way of salvation, but they lack only in doing.

C. M.—Among the Methodists there are many who say, that they are entirely sinless, and commit no evil any longer.

P.—No doubt, they think so, but they deceive themselves. They do not properly understand the corruption and deceitfulness of their hearts. If they knew their own hearts, they would not assert a perfection in this life. They should exercise

themselves more in sitting at the feet of Jesus, and devoutly seek to know the truth, in order that the mystery of their own hearts may be disclosed to them.

C. M.—Our young people, sometimes, are not so well pleased with the studying of the truths of the Bible and the Catechism, as with the shorter and easier mode of conversion among the Methodists.

P.—The LEARNING is a harder task, both for the young and old, than the WORKING. But we must not yield to our natural inclinations.

9th Month

SEPTEMBER,

30 Days.

WEEK DAYS	DATE	REMARKABLE DAYS	Cleveland and Chicago		Philadelphia		MOON		SUN SLOW M.	ASPECTS OF PLANETS
			SUN		SUN		Ri. & Se. SIGNS			
			RISES H. M.	SETS H. M.	RISES H. M.	SETS H. M.	H. M.			
W.	1	Hanna	5 32	6 28	5 34	6 26	1 50		0	♂ ♀ ☉ Moon in ♊.
T.	2	Mamas	5 33	6 27	5 35	6 25	2 59		0	
F.	3	Hildegard	5 35	6 25	5 36	6 24	4 0		1	
S.	4	Ida	5 36	6 24	5 37	6 23	sets		1	N. Moon 11.24 M.
15th Sunday after Trinity			Matth. 16: 24—34. Gal. 5: 25—6: 10.		Day's length:		Cleveland 12h. 46m. Philadelphia 12h. 42m.			
S.	5	John Mollio	5 37	6 23	5 39	6 21	6 44		1	♀ sets 7.20 E.
M.	6	Math. Waibel	5 38	6 22	5 40	6 20	7 13		2	♂ ☽ ♂
T.	7	Lazar. Spengler	5 40	6 20	5 41	6 19	7 46		2	
W.	8	Corbinian	5 41	6 19	5 42	6 18	8 22		2	Orion rises 12.16 M.
T.	9	Ludw. Paschali	5 42	6 18	5 44	6 16	9 8		3	
F.	10	Paul Speratus	5 43	6 17	5 45	6 15	9 57		3	
S.	11	John Brentz	5 44	6 16	5 46	6 14	10 58		3	F. Quarter 12.56 E.
16th Sunday after Trinity			Luke 7: 11—17. Eph. 3: 13—21.		Day's length:		Cleveland 12h. 30m. Philadelphia 12h. 26m.			
S.	12	Dionys. Peloquin.	5 45	6 15	5 47	6 13	11 59		4	
M.	13	William Farel	5 47	6 13	5 48	6 12	morn		4	☾ in Perigee
T.	14	Cyprian	5 48	6 12	5 50	6 10	1 6		4	Moon in ♊
W.	15	EMBER DAY	5 50	6 10	5 51	6 9	2 18		5	
T.	16	Euphemia	5 51	6 9	5 52	6 8	3 20		5	
F.	17	Lambert	5 52	6 8	5 53	6 7	4 24		5	♂ ♀ ☉ Superior
S.	18	Spangenberg	5 53	6 7	5 54	6 6	rises		6	Full Moon 10.0 M.
17th Sunday after Trinity			Luke 14: 1—11. Eph. 4: 1—6.		Day's length:		Cleveland 12h. 12m. Philadelphia 12h. 8m.			
S.	19	Thomas of St. Paul	5 54	6 6	5 56	6 4	6 20		6	
M.	20	Rebecca	5 56	6 4	5 57	6 3	6 44		7	♂ ☽ ♀
T.	21	St. Matthew	5 59	6 2	5 59	6 1	7 10		7	♂ ☽ ♀
W.	22	Emmeran	6 06	0 0	6 06	0 0	7 42		7	Days' & Nights' length equal
T.	23	Martyrs of Geneva	6 15	59 6	6 15	59	8 22		8	Autumn begins
F.	24	J. J. Moser	6 25	58 6	6 25	58	9 7		8	
S.	25	Augsb. Rel.-Peace	6 45	56 6	6 35	57	10 4		8	
18th Sunday after Trinity			Matth. 22: 34—36. 1 Cor. 1: 4—9.		Day's length:		Cleveland 11h. 48m. Philadelphia 11h. 50m.			
S.	26	Lioba	6 65	54 6	6 55	55	11 8		9	L. Quarter 5.41 M.
M.	27	Philip Graveron	6 75	53 6	6 75	53	morn		9	☾ in Apogee
T.	28	P. Flyst and A. Clar.	6 95	51 6	6 85	52	12 19		9	
W.	29	St. Michael	6 105	50 6	6 95	51	1 29		10	Moon in ♊
T.	30	Jerome	6 115	48 6	6 115	49	2 39		10	

Conjectures of the Weather.

1, 2, pleasant. 3, 4, cloudy. 5, 6, warm. 7-9, clear. 10, 11, changeable. 12-14, cloudy and rain. 15-17, clear. 18-20, stormy. 21, 22, pleasant. 23-25, changeable. 26, 27, thunder-shower. 29-30, pleasant and clear.

But may we not swear by the name of God in a religious manner?

Yes; when the magistrate requires it, or it may be needful otherwise, to maintain and promote fidelity and truth, to the glory of God and our neighbor's good. For such swearing is grounded in God's word, and therefore was rightly used by the saints in the Old and New Testament.—HEIDELB. CAT. QUESTION 101.

What does God require in the fifth commandment?

That I show all honor, love and faithfulness to my father and mother, and to all in authority over me; submit myself with due obedience to all their good instruction and correction; and also bear patiently with their infirmities: since it is God's will to govern us by their hand.—HEIDELB. CAT. QUESTION 104.

CHURCH MEMBER. — I understand that the MENNONITES say, that it is a sin to take an oath, because the Lord said, Let your conversation be Yea, Yea, and Nay, Nay, for whatever is more than these cometh of evil.

PASTOR. — The Lord was speaking then of ordinary conversation and intercourse, and forbids the thoughtless swearing, into which many men have allowed themselves to fall.

C. M.—But is it not true that all swearing is a sin?

P.—Since God himself testifies that he swore by Himself (Heb. 6: 13), it cannot be a sin to take an oath. God also expressly commands, "Thou shalt fear the Lord thy God, and serve Him, and shalt swear by His name", Deut. 6: 13. We also find that such eminent men of God as Abraham, Jacob, Joshua, David and the apostle Paul took oaths, Gen. 21: 24.—31: 54.—Josh. 9: 15.—1 Sam. 24: 22.—2 Cor. 1: 23.

C. M.—What kind of oaths or swearing is allowable then?

P.—It is not only allowable but even our duty to take an oath when the courts require this of us. The subject is to take an oath to be faithful and obedient to the civil authority. The soldier must swear to be true to his flag.

C. M.—Has the State (or those in authority) a divine right over us? At the present day the civil authority is often in the hands of wicked persons.



P.—In former times this authority was also often in the hands of wicked persons. In the days of Christ the Roman Emperors, without any right at all, had made the land of the Jews subject to themselves, and these Roman emperors were nearly all wicked, cruel and treacherous men. Yet Jesus said, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.

C. M.—But what must we do, if the State demands of us that which is not right?

P.—It is better to suffer wrong than to do wrong. If the State de-

mands from us something injurious to us, it is better that we obey than that we resist. But it is something different if the State demands from us something that clearly contradicts the commandments of the Bible, as for example, that we shall blaspheme Christ, or worship idols. In such cases we must render to God what is God's, even though it be against the commands of the civil authority.





C. M.—But what must we do if the State commands us to go into a war?

P.—To the State has the sword been committed by God. So the Apostle says. The State is to punish criminals, and when necessary even with death. The State is to use the sword to defend the land against enemies, or to suppress riots and insurrections.

10th Month

OCTOBER,

31 Days.

WEEK DAYS	DATE	REMARKABLE DAYS	Cleveland and Chicago SUN		Philadelphia SUN		MOON		SUN SLOW M.	ASPECTS OF PLANETS
			RISES H. M.	SETS H. M.	RISES H. M.	SETS H. M.	RI. & Se. H. M.	SIGNS		
F.	1	Remigius	6 13 5	47	6 11 5	49	3 50	♂	10	Orion r. 10.52 E.
S.	2	Leodgar	6 14 5	46	6 11 5	48	5 4	♂	11	
19th Sunday after Trinity			Matth. 9: 1-18. Eph. 4: 22-28.		Day's length:		Cleveland 11h. 30m. Philadelphia 11h. 34m.			
S.	3	The two Ewalds 	6 15 5	45	6 13 5	47	sets	♂	11	New Moon 11.15 E.
M.	4	Franciscus	6 16 5	44	6 14 5	46	6 2	♂	11	♂ ♀
T.	5	Peter Carnesecchi	6 17 5	43	6 15 5	45	6 40	♂	12	♂ ♀
W.	6	Henry Albert	6 18 5	42	6 16 5	44	7 30	♂	12	
T.	7	Theodor Beza	6 19 5	41	6 18 5	42	8 24	♂	12	♂ ♀
F.	8	Rob. Grosshead	6 20 5	40	6 19 5	41	9 18	♂	12	
S.	9	Dion. Areopag.	6 22 5	38	6 21 5	39	10 12	♂	13	Moon in Perigee
20th Sunday after Trinity			Matth. 22: 1-14. Eph. 5: 15-21.		Day's length:		Cleveland 11h. 12m. Philadelphia 11h. 16m.			
S.	10	Justus Jonas 	6 24 5	36	6 22 5	38	11 1	♂	13	F. Quarter 7.6 E.
M.	11	Ulrich Zwingli	6 25 5	35	6 23 5	37	morn	♂	13	Moon in ♍
T.	12	H. Bullinger	6 26 5	34	6 24 5	36	12 19	♂	13	
W.	13	Elizabeth Frey	6 27 5	33	6 25 5	35	1 30	♂	14	
T.	14	Nic. Ridley	6 29 5	31	6 26 5	34	2 41	♂	14	7* rises 6.59 E.
F.	15	Aurelia	6 31 5	29	6 27 5	33	3 56	♂	14	
S.	16	Gallus	6 32 5	28	6 28 5	32	5 19	♂	14	
21st Sunday after Trinity			John 4: 47-54. Eph. 6: 10-17.		Day's length:		Cleveland 10h. 52m. Philadelphia 11h. 2m.			
S.	17	Rev'n Ed. of N. 	6 34 5	26	6 29 5	31	rises	♂	15	Full Moon 10.58 E.
M.	18	St. Luke	6 35 5	25	6 30 5	30	5 36	♂	15	♂ ♀
T.	19	Christian Schmidt	6 36 5	24	6 31 5	29	6 6	♂	15	
W.	20	Fr. Lambert of Av.	6 38 5	22	6 32 5	28	6 48	♂	15	
T.	21	Hilarion	6 39 5	21	6 33 5	27	7 34	♂	15	
F.	22	Hedwig	6 40 5	20	6 34 5	26	8 28	♂	15	♂ enters ♀
S.	23	Henry Martyn	6 41 5	19	6 36 5	24	9 25	♂	16	Moon in Apog.
22d Sunday after Trinity			Matth. 18: 23-35. Phil. 1: 3-11.		Day's length:		Cleveland 10h. 36m. Philadelphia 10h. 44m.			
S.	24	Michael Schlatter	6 42 5	18	6 38 5	22	10 10	♂	16	♀ Venus r. 6.27 E.
M.	25	John Hess	6 43 5	17	6 39 5	21	10 54	♂	16	♂ ♀
T.	26	Fr. III. of Pal. 	6 44 5	16	6 40 5	20	11 35	♂	16	L. Quarter 1.33 M.
W.	27	Frumentius	6 45 5	15	6 41 5	19	morn	♂	16	Moon in ♍
T.	28	Simon Jude	6 46 5	14	6 42 5	18	12 42	♂	16	
F.	29	Alfred the Great	6 47 5	13	6 44 5	16	1 59	♂	16	
S.	30	Jacob Sturm	6 49 5	11	6 46 5	14	3 11	♂	16	
23d Sunday after Trinity			Matth. 22: 15-22. Phil. 3: 17-21.		Day's length:		Cleveland 10h. 20m. Philadelphia 10h. 24m.			
S.	31	REFORMATION	6 50 5	10	6 48 5	12	4 29	♂	16	

Conjectures of the Weather.

1, 2, storm and rain. 3-5, clear. 6, 7, cold. 8, 9, pleasant. 10-12, changeable. 13, 14, cloudy and rainy. 15-17, pleasant. 18, 19, changeable. 20-22, rain. 23-24, clear. 25-27, pleasant. 28, 29, cloudy. 30, 31, rain.

What is the Office of the Keys?

The Preaching of the Holy Gospel and Church Discipline; by which two things the kingdom of heaven is opened to believers and shut against unbelievers.—HEIDELB. CAT. QUESTION 83.

How is the kingdom of heaven shut and opened by Church Discipline?

In this way: that according to the command of Christ, if any under the Christian name show themselves unsound either in doctrine or life, and after repeated brotherly admonition refuse to turn from their errors or evil ways, they are complained of to the church or to its proper officers, and, if they neglect to hear them also, are by them excluded from the Holy Sacraments and the Christian communion, and by God Himself from the kingdom of Christ; and if they promise and show real amendment, they are again received as members of Christ and His Church.—HEIDELB. CAT. QUESTION 85.

CHURCH MEMBER. — I hear that on last Sunday, in the independent congregation in A., they voted their preacher out of his office.

PASTOR. — Was there any complaint that he had done something wrong?

C. M.—None at all. But the congregation was not satisfied with him, because he preached too sharp. When he first came, two years ago, they praised him greatly, as the Jews praised Jesus on his entry into Jerusalem, when they cried out, Hosanna! But lately it seemed as if they cried out, crucify him! Crucify him! At any rate, they cried out, Away with this man!

P.—Are then the people of this congregation so bad a class?

C. M.—There are among them many pious and good people; but these are not listened to in the counsels of the congregation. These are mostly quiet people. The disturbers of the peace have the greatest influence.

P.—It would be better if the good and pious people would say more, and the others say less. But where there is no church discipline, as was the case in this congregation, there the evil ones always gain the ascendancy.

C. M.—But even if they would have church discipline, there would always be evil ones in the congregation. It is not possible to have a



congregation where all shall be good ones. The tares always grow among the wheat.

P. — That is true enough. But when a proper church discipline is exercised in a congregation, the evil ones are generally kept within bounds. In the State we also have the good and the evil intermingled; yet the evil ones do not obtain the upper hand, although they are sometimes in a majority. By the application of the laws of the country they are kept within bounds, so that our property is protected, and the industrious citizens can carry on their avocations in peace.

C. M.—The State is able to do this, because it has the power to punish the bad, but the Church cannot do this.

P.—Has not the Lord of the Church given to her the Power of the Keys?

C. M.—Yes. Through the preaching of the word the evil ones are punished and warned, but the trouble is they will not accept this.

P.—The Power of the Keys consists not alone in this, that the minister in the pulpit punishes the evil ones in words; but it consists also in this, that the evil ones be admonished by the officers of the Church, and if they are not willing to amend, that they be excluded from the congregation.

11th Month

NOVEMBER,

30 Days.

WEEK DAYS	DATE	REMARKABLE DAYS	Cleveland and Chicago		Philadelphia		MOON		SUN SLOW M.	ASPECTS OF PLANETS
			SUN		SUN		Ri. & Se. SIGNS			
			RISES	SETS	RISES	SETS	H. M.	H. M.		
M.	1	All Saints	6 51	5 9	6 49	5 11	5 40		16	
T.	2	Victorinus	6 52	5 8	6 51	5 9	sets		16	N. Moon 10.26 M.
W.	3	Pirmin.	6 53	5 7	6 52	5 8	5 44		16	
T.	4	J. A. Bengel	6 54	5 6	6 53	5 7	6 41		16	in Perigee
F.	5	Hans Egede	6 55	5 5	6 54	5 6	7 48		16	Venus sets 6.37 E.
S.	6	Gustav Adolf	6 57	5 3	6 55	5 5	8 58		16	
24th Sunday after Trinity			Matth. 9: 9—18. Col. 1: 9—14.				Day's length:		Cleveland 10h. 4m. Philadelphia 10h. 8m.	
S.	7	Willibrord	6 58	5 2	6 56	5 4	10 9		16	Moon in ♀
M.	8	Willihead	6 59	5 1	6 57	5 3	11 16		16	
T.	9	J. von Staupitz	7 05	0	6 58	5 2	morn		16	F. Quarter 2.51 M.
W.	10	Martin Luther	7 14	59	6 59	5 1	12 22		16	Orion rises 8.18 E.
T.	11	Martin Bischof	7 24	58	7 05	0	1 24		16	
F.	12	Livinus	7 34	57	7 14	59	2 30		16	
S.	13	Arcadius	7 44	56	7 24	58	3 41		16	♂ ♀ ☿
25th Sunday after Trinity			Matth. 24: 15—28. 1 Thes. 4: 13—18.				Day's length:		Cleveland 9h. 50m. Philadelphia 9h. 54m.	
S.	14	Peter Martin Verm.	7 54	55	7 34	57	4 52		15	♂ ♀ ♄
M.	15	John Keppler	7 64	54	7 44	56	5 54		15	
T.	16	Jasper Cruciger	7 74	53	7 54	55	rises		15	Full Moon 3.11 E.
W.	17	Bernard	7 84	52	7 64	54	5 20		15	
T.	18	Gregory, Ill.	7 94	51	7 74	53	6 6		15	
F.	19	Elizabeth	7 104	50	7 84	52	6 59		14	
S.	20	John Williams	7 114	49	7 84	52	8 0		14	in Apogee
26th Sunday after Trinity			Matth. 25: 1—9. Romans 13: 11—14.				Day's length:		Cleveland 9h. 36m. Philadelphia 9h. 42m.	
S.	21	Columbanus	7 124	48	7 94	51	9 20		14	☉ enters ♈
M.	22	John Ecolampad	7 124	48	7 104	50	10 26		14	Moon in ♈
T.	23	Clement of Rome	7 134	47	7 114	49	11 36		14	
W.	24	John Knox	7 144	46	7 124	48	morn		13	L. Quarter 8.37 E.
T.	25	Catharine	7 154	45	7 134	47	12 46		13	
F.	26	Conrad	7 164	44	7 134	47	1 59		13	♂ in ♈
S.	27	Marg. Blaarer	7 164	44	7 144	46	3 10		12	
1st Sunday in Advent			Matth. 21: 1—9. Romans 13: 11—14.				Day's length:		Cleveland 9h. 26m. Philadelphia 9h. 30m.	
S.	28	Alex. Roussel	7 174	43	7 154	45	4 20		12	
M.	29	Saturinus	7 184	42	7 164	44	5 25		11	Rigul. rises 7.14 E.
T.	30	St. Andrew	7 194	41	7 174	43	6 16		11	♂ ♀ ☿

Conjectures of the Weather.

1, 2, changeable. 3, 4, cloudy and rainy. 5-7, pleasant. 8, 9, cloudy. 10, 11, rain. 12-14, clear. 15-18, pleasant. 19-20, cloudy. 21, 22, rain. 23-25, clear. 26, 27, changeable. 28, 29, rain and snow. 30, cold and cloudy.

What difference is there between the Lord's Supper and the Popish Mass?

The Lord's Supper testifies to us that we have full forgiveness of all our sins by the one sacrifice of Jesus Christ, which He Himself has once accomplished on the cross; and that by the Holy Ghost we are ingrafted into Christ, who with His true body is now in heaven at the right hand of the Father, and is to be there worshipped. But the Mass teaches that the living and the dead have not forgiveness of sins through the sufferings of Christ, unless Christ is still daily offered for them by the priests; and that Christ is bodily under the form of bread and wine, and is therefore to be worshipped in them. And thus the Mass at bottom is nothing else than a denial of the one sacrifice and passion of Jesus Christ, and an accursed idolatry.—HEIDELB. CAT. QUESTION 80.

CHURCH MEMBER. — The newspapers tell us that the Roman Catholic Church is growing in America faster than the Protestants.

PASTOR.—It may possibly be true. The Catholic churches, seminaries, convents, orphan-asylums and hospitals are constantly and rapidly increasing. The number of their adherents has doubled within a few years. They have the most costly churches, and have taken great care to acquire real estate of immense value in the large cities. Their influence with the legislatures of the different states and with politicians, is greater than that of any other church.

C. M.—One is almost constrained to think that the Catholic Church must be better than the others, because it is so successful.

P.—In this world the outward success is not always a blessing of God, or a proof that man is right.

C. M.—But when a church which proposes to bear the name of Christ has great success, this seems to speak a great deal in its favor.

P.—When the devil tempted our Lord Jesus, he took him up into a high mountain, and promised him all the kingdoms of the world, and the glory of them (Math. 4: 8, 9) if he would fall down and worship him. Those who worship and serve the devil are often by the permission



of God greatly prospered with earthly riches and glory.

C. M.—But can we then say that the Roman Catholics worship the devil?

P.—The Roman Catholic Church gives worship to the host, or the elements in the Mass. It teaches, in substance, Christ's sacrifice on the cross was not sufficient to cover and satisfy for the sins of the whole world; but that the priests transform the bread and wine (in the Mass) into the body and blood of Christ, AND OFFER THIS AS A SACRIFICE FOR THE FORGIVENESS OF THE SINS OF THOSE WHO PARTAKE OF THE MASS.


They teach and profess to believe that at every mass the priest sacrifices the Lord Jesus anew. They place their reliance on this sacrifice of the priest, and under divine worship to the elements, by bending their knees and other ceremonies; which they also repeat publicly with great pomp in the feast of Corpus Christi. The Altar, on which this is offered up, is their holy of holies. This is nothing else than the abomination of idolatrous worship, of which Daniel and the other prophets say, that it is brought into the holy of holies, and is an accursed abomination.

C. M.—I would be glad if our church also were as wealthy and powerful as the Roman Catholic. But God preserve us from such a worship and such an idolatry!

12th Month

DECEMBER,

31 Days.

DAYS	DATE	REMARKABLE DAYS	Cleveland and Chicago		Philadelphia		MOON		SUN SLOW	ASPECTS OF PLANETS
			SUN		SUN					
			RISES	SETS	RISES	SETS	RI. & Se.	SIGNS		
			H. M.	H. M.	H. M.	H. M.	H. M.		M.	
W.	1	Eligius 	7 19	4 41	7 17	4 43	sets		11	New Moon 9.28 E.
T.	2	J. Ruysbroek	7 20	4 40	7 17	4 43	5 14		10	 Moon in Perig.
F.	3	Gerhard Groot	7 20	4 40	7 18	4 42	6 24		10	Venus sets 7.16 E.
S.	4	Gerh. v. Zuetphen	7 21	4 39	7 18	4 42	7 34		10	♂ ♀
2nd Sunday in Advent			Luke 21: 25-36. Romans 15: 4-13.				Day's length :		Cleveland 9h. 18m. Philadelphia 9h. 22m.	
S.	5	Nicholas	7 21	4 39	7 19	4 41	8 47		9	Moon in ♍. □ □ ☉
M.	6	Crispina	7 22	4 38	7 19	4 41	9 57		9	
T.	7	Philip F. Hiller	7 22	4 38	7 20	4 40	11 10		8	
W.	8	Fr. Ad. Lampe 	7 23	4 37	7 20	4 40	morn		8	F. Quarter 1.10 E.
T.	9	Ben. Schmolck	7 24	4 36	7 20	4 40	12 14		7	
F.	10	Paul Eber	7 24	4 36	7 21	4 39	1 16		7	♂ ♀
S.	11	Henry v. Zuetphen	7 25	4 35	7 21	4 39	2 24		7	♂ ♀
3d Sunday in Advent			Matth. 11: 2-10. 1 Cor. 4: 1-5.				Day's length :		Cleveland 9h. 10m. Philadelphia 9h. 16m.	
S.	12	Vicelin	7 25	4 35	7 22	4 38	3 27		6	
M.	13	Berthold	7 26	4 34	7 22	4 38	4 29		6	Sirius rises 6.34 E.
T.	14	Dioscurus	7 26	4 34	7 22	4 38	5 32		5	
W.	15	EMBER DAY	7 26	4 34	7 23	4 37	6 35		5	
T.	16	Ignatius 	7 26	4 34	7 23	4 37	rises		4	Full Moon 10.8 M.
F.	17	Adelheid	7 27	4 33	7 23	4 37	5 35		4	
S.	18	Sturm	7 27	4 33	7 23	4 37	6 36		3	 Moon in Apog.
4th Sunday in Advent			John 8: 46-59. Phil. 4: 1-7.				Day's length :		Cleveland 9h. 6m. Philadelphia 9h. 14m.	
S.	19	Seckendorf	7 27	4 33	7 23	4 37	7 40		3	
M.	20	Clemens of Alex.	7 27	4 33	7 23	4 37	8 46		2	20. Shortest day
T.	21	Thomas	7 28	4 32	7 24	4 36	9 49		2	☉ enters ♋
W.	22	Hugo McKail	7 27	4 33	7 23	4 37	10 50		1	Winter begins
T.	23	Anna du Bourg 	7 27	4 33	7 23	4 37	11 54		1	
F.	24	Christmas Eve	7 27	4 33	7 23	4 37	sets			L. Quarter 1.28 E.
S.	25	CHRISTMAS	7 27	4 33	7 23	4 37	12 46		11 früh	
1st Sunday after Christmas			Luke 2: 23-40. Gal. 4: 1-7.				Day's length :		Cleveland 9h. 8m. Philadelphia 9h. 14m.	
S.	26	Stephen	7 26	4 34	7 23	4 37	1 59		1	
M.	27	St. John Evang.	7 26	4 34	7 23	4 37	3 6		1	Vega sets 8.50 E.
T.	28	Holy Innocence	7 26	4 34	7 22	4 38	4 14		2	
W.	29	David	7 25	4 35	7 22	4 38	5 20		2	
T.	30	John	7 25	4 35	7 21	4 39	6 23		3	 in Perig. ♂ ♀
F.	31	John Wycliffe	7 25	4 35	7 21	4 39	morn		3	New Moon 8.28 M.

Conjectures of the Weather.

1, 2, pleasant. 3-5, rain. 6-8, clear and cold. 9, 10, changeable. 11, 12, cloudy and snow. 13, 14, cold. 15, 16, mild. 17, 18, cloudy and rainy. 19, 20, northwest cold. 21, 22, clear. 23, 24, changeable. 25, 26, cloudy. 27, 28, snow. 29-31, rainy.

Since then we are redeemed from our misery, by grace through Christ, without any merit of ours, why must we do good works?

Because Christ, having redeemed us by His blood, renews us also by His Holy Spirit after His own image, that with our whole life we may show ourselves thankful to God for His blessing, and that He may be glorified through us; then also, that we ourselves may be assured of our faith by the fruit thereof, and by our godly walk may win others also to Christ.—HEIDELB. CAT. QUESTION 86.

Can they then not be saved, who do not turn to God from their unthankful, impenitent life?

By no means: for, as the Scripture saith, no unchaste person, idolater, adulterer, thief, covetous man, drunkard, slanderer, robber, or any such like, shall inherit the kingdom of God.—HEIDELB. CAT. QUESTION 87.

CHURCH MEMBER. — Who are those who are called ANTINOMIANS?

PASTOR. — They are those who teach and believe that the Christian who stands in grace does not need to keep the law, or to exercise himself in obeying it.

C. M.—Where do the Antinomians have their Church?

P.—They have not formed a separate denomination, but are found in almost every congregation.

C. M.—But how can any man be so foolish as to pay no respect to the law of God?

P. — It is spiritual pride which blinds such people. They generally have an excellent knowledge of the nature of the grace of God, namely, that God, without any merit of works on our part, merely for the sake of Christ's blood, forgives us all our sins, and receives us into grace, and that by his powerful arm he preserves his redeemed children for himself unto the end. But the glory and depth of this knowledge has not made them humble, but has blinded them.

C. M.—How can we convince such persons of their error?

P.—The Holy Scriptures, and especially the Sermon on the Mount, give us the strongest testimony against the correctness of this view.



In this sermon our Lord commences the well known eight beatitudes with pronouncing those blessed who are poor in spirit, and says that theirs is the kingdom of heaven. Then he says expressly that he came not to destroy or annul the law, but to fulfil it. He tells us that our works, or our obedience to the law, must be better than that of the Pharisees; and then he describes at length what good work we must do. He confirms and explains the laws, and concludes by describing in a striking manner the fearful doom of the man who hears this word, BUT

DOETH IT NOT, that he shall go to destruction, like a house built upon the sand.

C. M.—Are there any other grounds which we can urge, why Christians should exercise themselves in doing good works?

P.—Yes. Our Catechism urges three strong reasons: (1) the duty of good works as evidences of our thankfulness to God for his blessings; (2) that by bringing forth good works we may become assured of having living faith; and (3) that thereby we may influence others to accept the same religion in which we have found happiness.



Joseph Keller.

"Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee: thy Elders, and they will tell thee." — Deut. 32, 7.

The first commandment, with a promise annexed, is that we shall honor our father and mother. This includes that we should hold in thankful remembrance our parents and ancestors. Hence it seems to me to be quite appropriate to write down here the history of one of my ancestors, with which I have become acquainted, partly through the narratives of parents and friends, and partly through written documents. I would thus rescue the same from oblivion. (Much more of this kind should be done before it is too late. These HISTORICAL PARTS will become of the deepest interest to our posterity. It is long since I have read a more deeply interesting narrative than this of the father of the Keller family. — *Translator*.) In doing so I will confine myself closely to the actual parts, allowing the bright and shady sides to come forward, so as to make the picture a real living one.

In the year 1738 my ancestors were living in the city of Zweibrücken, in the Palatinate, Germany. This is near the border of France, and sometimes known by its French name DEUXPONTs. Originally our family was of Swiss descent; but in the time of the black plague, they, with many other Swiss, emigrated, and found a pleasant home in this city, which is now included in what is known as Rhenish Bavaria. The city lay pleasantly on the banks of the river Saar. The paper-

mill, which stands to-day yet, then already whirled its song of industry from day to day. The clear waters of mountain streams flowed from thousands of springs in the Hardt mountains down into the Moselle. Nor was there any lack of honest employment. But Germany then was not united as now, but split up into provinces, and in fact lay under the feet of proud France. This was under the rule of the celebrated, but vicious, Louis XIV. Of this king Dittmar says, in his history of the world: "Arbitrary government, regardless of consequences, gross sensuality, astonishing and dissolute extravagance, and a greed for notoriety, went out from the French court, and infected many German princes also. This brought much sorrow upon the German lands; but what was worse, Louis was driven by his ambition to bring that beautiful border-land, the Palatinate, under his power. His generals ravaged the defenceless land with barbaric fury."

Then it was that necessity drove many to emigrate; and among them JOSEPH KELLER, with an older brother, and with a half-brother, named GOOD (Guth), also concluded to go to America. (It is quite probable that the father of this GOOD was also the ancestor or a relative of the ministers of this name in the Reformed Church. There are four of them now. Their ancestor, Jacob Good, was born in 1747, and, in 1766, emigrated from Zweibrücken to America. — *Translator*.) Of this land they had heard that there was to be found a good soil, freedom, and an abundance of food. At that time Joseph was but 19 years of age. His father had been of the Catholic faith, but his mother belonged to the Reformed Church, and had piously trained her son in the doctrines and duties as set forth by this confession.

In the year 1738 these wanderers arrived safely in America, landing at Baltimore, Md., after a long and tiresome voyage. Although in a strange land, without any acquaintances or relatives, the brothers were compelled to separate at the very start, in order to obtain a support. The older brother took his way to Virginia, and it was 40 long years ere Joseph again heard a word of him. There were then no such postal arrangements as now. The way in which he heard of him again happened in this manner. In the year 1778, during the war of independence, while

Washington and his army lay at New Brunswick, N. J., Joseph, with many of his neighbors, visited the camp, and on one occasion when the roll was called he heard the name of Keller called out. This induced him to make an investigation, and he found that this Keller was his brother's son, and that he was one of the secretaries of Washington. This unexpected meeting was a source of great joy; but unfortunately the acquaintance could not be further prosecuted then, because the times were troublous, and the mail arrangements very defective.

Thus separated from his older brother, he had for a companion only his half-brother (Guth). These two remained and labored in Pennsylvania until the year 1742, at which time, by means of hard toil, he had earned so much, that he felt able to lay the foundation of a family of his own, and to secure the land for a farm. In entering upon the state of matrimony, as an active and industrious young man, he could no doubt have found a life-companion in America also, but his heart went back to the Palatinate, and sought out a daughter of his people, a friend of his youth, whom he had learned to know and love in his old home. Her name was MARIA ENGEL DRUMM, born in Ann Weiler, a village of the Palatinate. She followed him to America as soon as she could find an opportunity to do so in the company of friends. Possibly he may have written to her and described to her the new home in America as a land where no French border-incursions, and no forced military service were to be found; where no officials, in imitation of the French, oppressed the common people; where no one was compelled to pull off his hat in the presence of the proud nobles; and where no mocker made sport of the Heidelberg Catechism. It was a free, open land, with fine game in the forests, and an abundance of fish in the numerous waters. True, the Indians carried on their depredations as yet, here and there, and the land was mostly uncleared and unsettled; but such things were not a terror to his stout heart and strong arms, but rather an incentive to activity. And now having met in this land, they pushed forward with the newer region, along the Blue Ridge of Pennsylvania, where there was yet plenty of land to be obtained. From the region which is now known as the Lehigh (Lehigh

Co., Pa.) they went north-east to the region now known as Plainfield Township, in Northampton Co., Pa. They settled at a place two miles from the Blue Mountains, where the Martin creek, a clear mountain stream, passes on its way to the Delaware river. The first shelter they found in their new home was under a large oak tree, near by a strong spring. The Blue Mountains, with their rocks, springs, and woods, became in their eyes a second Hardt; the mountain stream was for them their native Saar; the Martin creek was the Moselle, and the Delaware the Rhine. There was no lack of all sorts of game — deer, rabbits, pigeons, and pheasants. Fish also abounded in the streams, especially the famous speckled trout. Whortleberries were superabundant. The clear atmosphere was promotive of health, and timber for the erection of buildings was everywhere. A few neighbors had also moved in, and there was the beginning of a settlement. No one looked with anxious eyes upon the new comers. They were received with the greatest of kindness. In later years they often recalled with joy how this neighborly kindness manifested itself, not alone in words, but in numerous acts of love. Now the bright axes were laid at the trunks of the chesnut and hickory, and the cabin of peace was soon built, of which Schiller sings:

"Even in the smallest hut
There is room for a loving married couple."

Prosperity dwelt beneath their roof, and the blessing of heaven rested upon them. The old Bible and the Hymn Book, which had been brought by them from Germany, are lying before me as I write. The Hymn Book especially is as yet complete. The Psalms and Hymns are all accompanied with the notes. Appended are the Heidelberg Catechism, and prayers and liturgical formulas. Out of this book they sang, in the cabin under the shadows of the Blue Mountains, the same hymns and tunes, which they had sung at home in the Hardt mountains, and on church-occasions the same forms were used as there; the youth were instructed in the same doctrines, so that the young as well as the old might learn to know that they were Reformed Christians, who renounced the world, the flesh, and the devil, and gave themselves with body and soul to the Lord Jesus.

Thus the Keller family lived in peace and quietness for 15 years, and rejoiced in the rich blessings of God. The bottom-land was gradually transformed into beautiful meadows; the high lands into fields for grain. The family grew in numbers, and the whole neighborhood became more thickly settled. In the old Bible before me are recorded the names of seven children, six sons and one daughter. No father need be ashamed to enter such a record in his Bible. Over the door of such a house we might well write, in golden letters, the words of the Psalmist: "For thou shalt eat the labor of thy hands; happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants round about thy table."—Ps. 128: 2, 3.

In the fields they cultivated rye, buckwheat, Indian corn, oats, and potatoes; in the well-kept garden were cabbage, turnips, cucumbers, radishes, beans, lettuce, and onions. The finest of flax was raised, carefully cleaned, and then spun and often woven at home; of cotton nothing was known at that time. In this way too they prepared their own woolen garments for use in the winter seasons. Then the clothes cost far more labor, but less money than now; they were not so fine and bright-looking, but more durable. For felling the trees, they used the axe; for threshing, the flail; for the harvest, the sickle. There was no lack of work, nor of good appetite and sound sleep.

But now a dark cloud began to gather over the heads of the prosperous and happy family. The "French and Indian War" broke loose. The question that lay at the bottom of this was, as to whether France or England should rule North America. England possessed the colonies that stretched along the Atlantic coast, as far back as to the Allegheny Mountains. But France had Canada, the North-west, the control of the great Mississippi, and Louisiana. Because the French devoted themselves mainly to the trade in furs, and paid little attention to agriculture, therefore the most of the Indians sided with them, and the settlers on the border were greatly subject to their hostility and fearfully murderous raids. In these dark clouds the lightnings played constantly, and the thunder rolled heavily; not alone in the distance, but

here and there lightning-strokes fell on the settlers in their homes. It was on the 15th of September 1757 that the unsuspecting Keller family by the Blue Mountains was suddenly overwhelmed.

It took place in the afternoon. Joseph Keller, the father, was, at that time, in a distant field, engaged in plowing. After having fed and watered his horses at noon, he had taken two of the children with him, going joyfully to his work, which was the preparation of his field for seeding. Another son, Simon, had been sent into a clearing in the woods, to drive away the wild pigeons from the newly-sown field. The mother, with the two smaller children in the house and the babe in the cradle, was engaged in her household work.

In that region, as soon as the sun sinks behind the Blue Mountains, the ploughman usually regards it as time to stop and return home. But in seeding time he may think it best to go round his field a few times more, in order to complete his work. So on this day Joseph Keller had continued his work longer than usual, and returned late in the evening, tired and weary. Arriving at the house, he at once noticed a very unusual silence. He did not, as at other times, hear the voices of the children and their joyful greetings. He saw nothing of the usual signs of an evening meal preparing. No smoke ascended from the chimney. Only the loud crying of the babe in the cradle met him. Fear and dread overwhelm him. He searches through the whole house, and finds no one. He hurries to the barn, but only an empty echo answers to his call. The two children whom he had brought with himself from the field, and Simon, who had returned from his pigeon hunt, gather in tears about him. Where are the rest? Where possibly can the mother be? Is not this the season for going after wild grapes, plums, or whortleberries? Is not this perhaps the time to make a visit to a neighbor? He leaves the children in the house, and hurries to the nearest neighbor. No one of his family is there. The neighbors accompany him home. They call aloud, and search in every direction. Suddenly they see something lying on the ground, and hasten to it. Alas! it is a bloody corpse, lying in the field, the corpse of Christian, the eldest son. He has been pierced through with a spear, and his scalp

has been torn from his head! It is plain that he was attempting to escape, and was brought down to the ground in his flight. This at once explained a great deal: Indians had been here, and had murdered the rest also, or had carried them away as captives. This conclusion was at once reached.

But what now is to be done? The night has already fallen, and, in searching for them, what direction was to be taken? O, woe and misery! All the neighbors hurry to the scene, and soon there are plenty of well-loaded weapons standing in a corner. The whole night is consumed in discussing plans, but what can it all avail? There lay the bloody body of Christian, who had fallen a prey to the treacherous enemy — but alas! where were the remainder of the family?

At the break of day Christian was buried not far from the spot where he had fallen. The whole region round was searched, far and wide, but all in vain! Joseph Keller was overwhelmed with his misfortunes. He could well say, with Job: "Oh, that my grief were thoroughly weighed, and my calamity laid in the balances together! For now it would be heavier than the sand of the sea", Job 6: 2, 3. With the same Job he could sigh: "Oh that I were as in months past, as in the days when God preserved me!" — Job 29: 2.

If all had been murdered the anxiety would not have been so great. But as they had entirely disappeared, without the slightest trace, the heart was all the time alternating between hope and fear. Every sound, by day or night, agitated his heart. Ah! how many tears fell to the ground, and how many sighs and prayers ascended to heaven!

At this time the French had gathered their main forces in Canada, especially in Montreal and Quebec. From these places, as centres, they managed their raids. There, too, the Indians friendly to them were gathered, without, however, forming any permanent settlement. As usual with these savages, they would start from one of these places, at one time in the year going over mountains and valleys to hunt, at another season, along the streams for fishing. In this way all the streams and mountains of Pennsylvania were often visited by them, and were well known to them. The town of Easton, where the

Lehigh and the Bushkill fall into the Delaware, was formerly one of their chief places of gathering. Hither they often came also in their trading expeditions, when they had skins and pelts to sell. In this way they had the best of opportunities to become acquainted with the habits of the frontier settlers. Many an hour did they pass in looking down from the mountains upon the white people laboring in the valleys, while these were entirely unconscious of the presence of their spies. When the Indians learned that the French were desirous of securing prisoners, the thought naturally arose in their minds to capture as many of the whites as possible. It was in this way that the Keller family, with its active boys, attracted the attention of some wandering Indians; for the whole surroundings were such as to favor the execution of such a robbery.

Whoever passes from the Plainfield church, north-east, about two miles, on the way to the village of Bangor, will come to a conical hill. On the right, opposite the hill, was the Keller home. On the left, behind the hill, Joseph Keller had been engaged in ploughing. When he went out in the morning to his ploughing, he was wont not to return until noon, unless a horn was blown, or a child came with a message. So also in the afternoon. Keller was a fearless and courageous man, who might have given the savages a terrible reception, but under the present circumstances there was no cause for fear. The mother of the family was also unusually strong, and had a strong voice, so as scarcely to need a horn usually in calling her husband. But over this hill the voice could not penetrate, and what could a solitary woman do in the presence of the savages? The Indians had marked all this, and well knew that, if they would rush upon them in the afternoon, nothing could be discovered of their raid until night, and that the pursuit could not possibly be entered upon them. For the woman, as a strong worker, they could expect a good price from the French. They acted in accordance with these cunningly-laid plans, and were successful.

As the wolves, in the neighborhood of the quietly feeding sheep, crouching in the thickets, feed their eyes for a time upon their prey, until the right moment arrives, and then suddenly, with all their strength, rush

forth, to carry out their bloody work, so was it in this case also. Before the unfortunate family knew of its danger, it was overpowered and made helpless. It was not the object of the Indians to murder them; they also avoided setting the house on fire, else their raid might have been discovered too early, and their flight might have been cut off. Nor had they probably intended to kill Christian. As a prisoner he would have been of more value to them than his scalp. But no doubt he tried to escape from them, and was too fleet to be overtaken by them. All else turned out according to their plans, and Maria Engel Keller, with her two sons, Joseph and Jacob, aged respectively 3 and 6 years, was now in all haste hurried over mountain and valley, in the way to Montreal in Canada. They first night they were halted at a place about 12 miles distant, now known as Cherry Valley. The night was beautiful and cool, and a fire was kindled. Scarcely had the flames commenced to arise, when an Indian drew forth the scalp of Christian, and dried it at the fire. The mother recognized it by its blonde hair, and a stab went through her bleeding mother-heart. It is easy to understand what a night of terror she must have passed, and that no sleep visited her eyes. Then followed the long and hurried march of 400 miles. She was often so exhausted that an Indian would place his weapon against her back to urge her along. Often she believed that in the end the Indians would kill her, in order to get rid of her. Still Canada was finally reached, and the mother was sold to a French officer. The boys were taken away from her, and she was now alone in her misery. Joseph was adopted into an Indian family. A young Indian had died, and his sister adopted Joseph in his stead. This saved his life. What became of the other boy will only be known in eternity: nothing was ever heard of him. The situation of the mother, in her servitude, was not unendurable so far as the outward life was concerned. Joseph also was treated with a great deal of respect and affection by the savages, and soon became accustomed to the free, but often hard life of nature.

But of all this not a word was known at home. The Indians were very careful not to drop a hint concerning it, although they often returned at a later period to that neighborhood, and from out of the mountain retreats

observed the movements of the settlers. They noticed that the affrighted people were building themselves a block-house, or fort, of huge logs, in order to save themselves from future raids. The spot where this was erected was about one mile east of the Plainfield church, near a large spring, where at present Jacob Root is living. Into this building they brought the women and children for the day for safety. At night, all the people of the whole neighborhood assembled here; in the day-time the men were engaged in their labors.

One evening the larger girls were more than usually noisy, and in order to bring them to quiet, they were locked out for a time from the building, when naturally enough they were filled with affright until they were again admitted. Another evening the men were engaged in shooting at a mark. This was affixed to a tree, and one of the men shot so low that he hit the roots of the tree. This caused great laughter, as sharp shooting was then necessary, but the poor marksman defended himself by affirming that a shot in the feet of the enemy was not to be despised.

One evening, at twilight, several men stood before the fort, and were gazing around. One said: "Over there, in the bottom, I saw something move. I believe it was an Indian." The others laughed, and said he must have seen a ghost. He said: "A shot will be a good thing. I will fire at the spot." The others rejoined: "You cannot hit at this distance." He delivered his shot, and nothing further was heard. But in Canada the Indians related in the presence of mother Keller that in the fort down there in the Blue Mountains, there must be good marksmen, for one of their number was on that very day nearly hit when at a great distance.

Joseph Keller also experienced how constantly the Indians were in his immediate neighborhood. For one evening, after concluding his work in his house and barn, he was already a good distance on his way to the fort, when something occurred to him which he wished yet to do, and he returned again to the house. When he came near, he saw that there were Indians in it. He thought it too venturesome to attack them alone, and hurried to the fort for help to capture them. But when they entered the house, the savages were all gone. But they had taken with

them all his tobacco, which he had raised himself, and hung under the roof to dry. This worried him for a long time. He often said that, if he had only attacked them when he saw them, alone as he was, some of them would certainly have remained behind.

Thus passed three eventful, disturbed years. In the meantime, the English had been greatly successful as over against the French, and in these contests our forefathers, the colonists, rendered great services. The fortified city of Montreal, although surrounded with high walls, and a ditch eight feet deep, and placed under the special protection of the Virgin Mary, could not withstand them. With the aid of the God of Abraham, the English under General Wolff stormed the "heights of Abraham", took the city of Quebec, and cooped up the French commander Vandreuil in Montreal. On the 6th of September 1760, nearly 10,000 British troops advanced against the city, and two days later Montreal, with the whole of Canada, fell into their possession. All prisoners were at once released.

At this time the farmers of upper Pennsylvania were wont to bring all their farm produce by wagon to Philadelphia, a distance of 60 miles. Joseph Keller was on his way to market, in the neighborhood of Philadelphia, when he heard the news that the prisoners were released; and this took such possession of his heart, and filled him with such hope, that he at once unhitched his team, allowing the loaded wagon to stand, and rode back home with all speed. And when he arrived at his house, behold! his beloved wife had returned. Ah! what a meeting that must have been! How must the children have gazed upon the mother, and how must the mother have embraced the children before the arrival of the father! How much there must have been to relate on both sides! True, Christian was dead and buried, and the two younger ones had not yet been found, but the mother was now restored, and there was hope that the two boys might again be found. In the family Bible the father wrote, with trembling hands: "My wife came back, anno 1760, on the 20th of October, but of my boys I have as yet heard nothing."

Two years later another entry was made in the same Bible: "Philip, born the 29th of March, 1763." This was my grand-father,

whom as a youth I often visited. Each time, on leaving him, he gave me a quarter of a dollar as a present. Had I been as observant then as now, I might have heard from him many traditions from the older times. With the older brother, Simon, I also became well acquainted. He often visited our house, and each time was presented by our mother with German cheese, of which he was very fond.

A few years after the birth of Philip the parents had the great joy of welcoming the return of Joseph, after his seven years captivity and detention in Canada. He had passed this whole period with the Indians, and in his feelings and habits had become like one of them. With the bow and arrow he was very skilful. The Indians had not yet allowed him a gun, but had promised him that the next year he should have one, and his desire for it was so great that at first he did not wish to return home. Gradually, however, he accustomed himself again to a civilized life. He was, however, always very fond of hunting, in which he easily took all sorts of game. Often he would seat himself under a tree, in a thicket, and allure all sorts of birds to him, in order to catch them, for he could imitate the cry of every kind of bird. He was also fond of playing jokes on his acquaintances, without injuring them. Seated in a thicket, imitating the songs of the different birds, he would rouse their curiosity, and after allowing them to gaze around for a sufficient time, he would suddenly emerge from the thicket, and laugh loudly at them. One day he called out to a friend at a great distance whether he might shoot an arrow at him. This one, believing it impossible to shoot so far, gave permission. But the arrow whirled so near his ear that he afterwards took good care not to give such a permission the second time.

The other boy never returned home.

It was not long now, until the War of Independence commenced. Margaretha, the only daughter, married a Mr. Miller, who served as captain under Gen. Washington. He met with the sad misfortune that his wife and only child died whilst he was absent in the war. Both lie buried in the Plainfield grave-yard. The inscriptions have long since become illegible, but in the stone that marks the resting place of the daughter is a hole,

filled with lead, in which was once fastened a crown, as an ornament. Joseph also served in the Revolutionary War. The other son, John Jacob, had a son who became a minister of the Reformed Church, and died in the year 1852 in the State of New York.

The two parents lived to a venerable age. The father died at the age of 81, the mother lived to be 83. They were well and widely known for their piety. As long as she lived, the mother always kept the day of her deliverance from captivity as a day of prayer and thanksgiving, which she kept strictly also as a fast-day, doing entirely without food. Both of them served God through their whole lives, remembering the severe sufferings through which they had passed, and which left ineffable traces in their countenances and hearts. But they did not forget their thankfulness for the great blessings which were also vouchsafed to them. By the grace of God I hope to meet them before the throne of Jehovah, among those, who have not only "come out of great tribulation", but who have also "washed their robes, and made them white in the blood of the Lamb".

Who are these, like stars appearing?
These, before God's throne who stand?
Each a golden crown is wearing,
Who are all this glorious band?

These are they who have contended
For their Saviour's honor long,
Wrestling long, till life was ended,
Following not the sinful throng.

Now in God's most holy place
Blest they stand before his face.

ELI KELLER,
Reformed Minister in Zionsville, Lehigh Co., Pa.



The oldest German Reformed Church in the United States.

In the records of the WENTZ CHURCH, not far from Skippach, in Worcester township, Bucks Co., Pa., it stands written that in the year 1723, George Michael Weisz arrived with about 400 emigrants, and settled along the Skippach. In 1725, they built the first Reformed church in this country. That church stood a short distance above the present Wentz church. The land on which the present church stands was presented by John Wentz in 1751, and soon after that a new church was built. But this also has passed away, since the present Wentz church is the third building erected since 1725. In the year 1725, Weisz paid a brief visit to Holland, in order to get help from there in the way of Reformed ministers.

In the autumn of 1746, Rev. Michael Schlatter came to America. He was a Swiss,

but sent out to America as missionary by the Reformed Church in Holland, to labor among the Reformed who had emigrated to America. On the 12th of October 1746, there were assembled four or five of the Reformed ministers in Philadelphia, to counsel in respect to the condition of the scattered members of the Reformed Church. A year later the first Synod was formally organized. Schlatter wrote as follows concerning it: "On the 29th of September 1747, on the appointed day, the first Synod of the Reformed Church assembled through the grace of God in my house in Philadelphia. From here we proceeded, at 9 A. M., to the church. There were 31 ministers and elders. Rev. J. B. Rieger opened the Synod with an edifying sermon on Psalm 133. In the afternoon, at 2, the first session of the Synod was held. I opened it with prayer, and closed it with thanksgiving. This was done at each session."

This was the beginning of the old Synod, which since then has held 131 annual sessions. Before this time the congregations were not arranged into charges. There were some which had never heard or seen a regularly ordained minister. Before this Boehm travelled twice a year from Philadelphia to Tulpehocken, in order to hold the Lord's Supper, for until this time the latter had not had a regular pastor of its own. Finally the three ministers Schlatter, Boehm and Weiss visited them together, to celebrate the Lord's Supper with them and to arrange a pastoral charge. The people of Tulpehocken were surprised and filled with joy to see three ministers at the same time among them. Such a thing had never before occurred in their midst or neighborhood. Parents and children wept tears of joy.

In 1751 there were altogether 48 congregations, arranged in 16 pastoral charges. Only 5 of these charges (12 congregations) had regular pastors. Although the number of ministers gradually increased, yet there was a great need for more laborers. The Synod remained under the care of the Synod of Holland down to the year 1792. Its proceedings were always sent to Holland for approval. During this period the Reformed Church of this country was entirely dependent upon the Church of Holland. Its hope for more ministers was directed to that country. But a few crossed the ocean, and these for a number of reasons. A cold rationalism had at that time spread in Europe, which cared little for the work of missions. And the field in America was not especially

inviting. The ministers were compelled to live on very small salaries, to labor hard in a new country, and often to face personal dangers. Only such as were impelled by the love of Christ ventured to enter these labors in the new and wild world. The providence of God made use of various means, to bring suitable men to America. The following is an example:

Rev. John Henry Hoffmeier had prepared himself for the ministry in the university of Halle. For a while he was employed as a tutor in Bremen: here he heard of the need of ministers in America, and received letters from there asking for assistance. At this time he had a dream. He dreamed that he had gone to the new world, that when he had arrived there a certain parsonage had been given him for his dwelling. Everything in regard to this, its arrangement, size, surroundings and view, was deeply impressed in his mind. The whole made a surprising impression upon him. He entered upon the journey accompanied with his wife. His first charge in America was near Hellertown, in the region of Saucon, Northampton Co., Pa. When they arrived near the little village, his wife observed a two-story stone house on the right hand side of the street. On the opposite side was a plain frame house. "In that house I could contentedly live", said the young wife of the Pastor. "Ah", said the husband, "this is the very house which I saw in my dream." Soon thereafter the congregations bought this for their parsonage, and Pastor Hoffmeier lived in it, so long as he remained their pastor. (Hausfreund.)

Alphabetical Register of the Ministers of the Reformed Church in the United States,

FOR THE YEAR 1880.

[NOTE.—In order to render this register as valuable as possible, we give not only the name and post-office address, but also the year of ordination and the place of theological preparation. e stands for Eastern Theol. Seminary, formerly Mercersburg, now Lancaster; h for Heidelberg Seminary; m for Mission House; u for Ursinus College; mer for Mercersburg College; y for York and Carlisle. We have aimed to make it as correct as possible. Those officiating in the German language, or in both German and English, are marked with an 0.]

Accola, O. J., Dayton, O.....0h1860	Apple, Dr. T. G., Lancaster, Pa.....52	Bachman, J. N., Stony Run, Lehigh Co., Pa.....0h77
Addams, Geo. E., Carlisle, Pa.....e59	Aughinbaugh, Dr. G. W., Meyers-town, Pa.....E46	Bachman, M., 127 Bank St., Baltimore, Md.....0e64
Allbright, D. B., Womelsdorff, Pa.....e61	Ault, John, Littlestown, Adams Co., Pa.....0e58	Badetscher, C., Bluffton, Allen Co., O.....mh75
Allbright, G. H., Brandon, Iowa.....h75	Bacher, Theo. J., Wooster, O.....h72	Bahner, F. F., Waynesboro, Pa.....0u73
Alspach, J. W., Baldwin, Butler Co., Pa.....h62	Bachman, Ad. J., Scafferstown, Pa.....0e78	Baichley, A. E. C., Liberty Centre, Henry Co., O.....h77
Andrews, W. M., St. Paris, O.....h76	Bachman, John, Elm & 15. St., Cincinnati, O.....073	Bair, Henry, Millersburg, Ind.....h62
Appel, R. S., Hamburg, Pa.....071		Bank, Carl, New Brunswick, N. J.....055
Appel, Dr. Theodore, Lancaster, Pa.....E45		
Apple, Joseph H., Saegerstown, Pa.....E52		

Barber, J. W., Bremen, Fairfield Co., O.	076	Clever, C., Baltimore, Md.	e73	Fenneman, W. H., Waterloo, Ind.	0h59
Barkley, T. J., 31 Fayette St., Allegheny City, Pa.	h50	Colliflower, Wm. F., New Oxford, Adams Co., Pa.	0y37	Ferer, B. Benj., Pleasant Unity, Westmoreland Co., Pa.	e78
Barth, S. C., Breckenridge, Ind.	067	Comfort, H. I., Chambersburg, Pa.	e58	Firor, M. L., Baltimore, Md.	mer78
Bartholomew, A., Lehigh, Carbon Co., Pa.	0e61	Cook, Henry E., Hagerstown, Md.	e79	Fisher, C. G., Winchester, Va.	e79
Bartholomew, A. R., Jonestown, Pa.	0e77	Coon, C. H., Hagerstown, Ind.	e76	Fisher, John J., Philadelphia, Pa.	y36
Bassler, H. S., Millersburg, Dauphin Co., Pa.	030	Cort, Cyrus, Columbus Junction, Ia.	e67	Fleiner, J. F., Jeffersonville, Ind.	077
Bates, W. H., Sipesville, Somerset Co., Pa.	74	Cort, Lucia, Greensburg, Pa.	e57	Fogel, E. J., Fogelsville, Pa.	0e64
Baum, Chr., Pottsville, Pa.	0h70	Crawford, James, Lancaster, Pa.	e71	Foil, John A., Newton, N. C.	73
Bauman, Elias, Abilene, Kansas	0h61	Cremer, W. C., Chambersburg, Pa.	e63	Forwick, F., 105 Fulton St., Cleveland, O.	068
Bauman, F. C., Zwingli, Dubuque Co., Iowa	0h54	Crist, John J., Catasauqua, Pa.	0e77	Fouse, D. S., Lisbon, Iowa	e67
Baumgarten, J., Akron, O.	060	Crooks, R. F., Heilig's Mills, N. C.	78	Fox, Fred., Harrisburg, Pa.	0e64
Bausman, Dr. B., Reading, Pa.	0e32	Dahlman, A. Emil, 109 Conselyea St., Brooklyn, N. Y.	0c76	Frank, M. H., Farmersville, O.	h77
Beade, J. C., Sidney, O.	74	Dahlman, Jacob, 413 N. 38th St., Philadelphia, Pa.	0e62	Freeman, Jos. E., Weissport, Carbon Co., Pa.	e76
Beam, S. Z., Mt. Pleasant, Pa.	h62	Daniel, Horatio, Nazareth, Pa.	045	Fribolin, W., Owatonna, Steele Co., Min.	075
Beck, Charles, Bellair, O.	077	Darbaker, H. D., Pittsburg, Pa.	e75	Fritch, M. L., Reading, Pa.	0c73
Beck, John H., Lake, Stark Co., O.	0h73	Davis, Dr. P. S., 907 Arch St., Phil., Pa.	e51	Fritchey, John G., Lancaster, Pa.	y28
Becker, Aug., Waukesha, Wis.	0m69	Davis, W. F. P., Reading, Pa.	0e63	Fritzinger, J., Allentown, Pa.	052
Becker, Charles, Philadelphia, Pa.	0e32	Deatrich, W. R. H., Mechanicsburg, Pa.	e60	Frundeling, J., 291 11th St., San Francisco, Cal.	068
Becker, Charles, Weissport, Pa.	0e45	Deatrich, W. M., Shellsburg, Bedford Co., Pa.	e52	Fulcason, D. K., Blue Mound, Ill.	72
Becker, Cyrus J., Chatsauqua, Pa.	0e51	Deatrick, W. W., Pennsburg, Montgomery Co., Pa.	mer79	Fuerer, E., Alma, Buffalo Co., Wis.	mer70
Becker, Philip	052	Dechant, A. L., Reading, Pa.	0e47	Gantenbein, J., Portland, Oregon	050
Beisser, G., Decatur, Adams Co., Ind.	0m69	Dechant, G. B., Catawissa, Columbia Co., Pa.	0e60	Garner, H. S., Shellsburg, Bedford Co., Pa.	mer78
Bentz, H., Clarence, Erie Co., N. Y.	0e55	De Long, J. F., Williamsport, Pa.	e74	Gast, Prof. F. A., Lancaster, Pa.	e59
Berleman, F. Wm., Louisville, Ky.	0h70	Dengler, J. W. G., Sellersville, Pa.	e74	Gleary, A. C., Keedysville, Md.	e70
Beyer, C. E. W., Glassboro, N. J.	0m70	Derr, J. H., Henry, Marshall Co., Ill.	0e50	Gehr, Dr. N., 1230 N. 6th St., Philadelphia, Pa.	049
Bielfeld, H., Frederick City, Ind.	0e50	Derr, L. K., Slatington, Lehigh Co., Pa.	059	Geissel, J. F., Columbia City, Whitley Co., Ind.	074
Biery, Benj. F., Orefield, Lehigh Co., Pa.	079	Derr, Tilghman, Berwick, Columbia Co., Pa.	e70	Gerhard, Calvin S., Columbia, Pa.	e70
Biery, John, Walhonding, Coshocton Co., O.	0h61	Detrick, J. D., Flouertown, Pa.	e74	Gerhard, D. W., New Holland, Pa.	0e66
Blaetgen, John, Northeim, Manitowoc Co., Wis.	0h54	Dieckman, Fr., Wheatland, Iowa	068	Gerhard, W. T., Lancaster, Pa.	0e41
Boley, Adam, Philadelphia, Pa.	0c75	Dieckman, J. F. H., 744 Jefferson St., Louisville, Ky.	059	Gerhart, Dr. E. V., Lancaster, Pa.	0e41
Bollenbacher, J., Belvidere, Tenn.	0m79	Dieckman, Wm., New Bremen, Auglaize Co., O.	0h72	Gerhart, Henry L., East Greenville, Pa.	e71
Bolliger, A., Hiawatha, Brown Co., Kas.	068	Dieffenbacher, C. R., Greensburg, Pa.	e67	Gerhart, R. L., Riegelsville, Pa.	e71
Bomberger, Dr. J. H. A., Collegeville, Montgomery Co., Pa.	0e79	Dieffenbacher, D. S., Kittanning, Pa.	e73	Gersman, H., Wm., Broken Sword, O.	0m6
Bomberger, John H., Collegeville, Montgomery Co., Pa.	0e38	Dieffenbacher, E. H., Wyoming, Kent Co., Del.	e72	Glessner, Dr. G. W., Shippensburg, Pa.	y32
Bonekemper, W., Sutton, Clay Co., Nebraska	0e78	Diffenderfer, M. H., Eldertown, Pa.	e77	Good, C. Winters, Shelby, O.	h73
Borchers, C., 132 S. Sharpe St., Balt., Md.	070	Diether, Fred., Allegheny City, Pa.	072	Good, James I., 1525 N. 19th St., Philadelphia, Pa.	75
Bowling, R. C.	e79	Dietz, T. R., Sprankle's Mills, Jefferson Co., Pa.	e77	Good, Dr. J. H., Tiffin, O.	0e46
Bossard, Dr. J., Sheboygan, Wis.	0e48	Dingleline, J. E., Bradford, O.	77	Good, Prof. R., Tiffin, O.	e45
Bowers, A. J., Weyers Cave, Augusta Co., Va.	e75	Dippell, P. H., Huntingdon, Ind.	0h72	Goodrich, Wm., Clear Spring, Md.	e53
Bowman, J. C., Shepherdstown, W. Va.	e75	Ditmar, D. N., St. Clairsville, Pa.	e75	Goss, C. C., Wadsworth, O.	e66
Braun, J. B., Isla, Saunders Co., Neb.	070	Dole, A. H., Huntingdon, Pa.	e43	Graf, J. F., Monticello, Iowa	078
Braun, Wm., 36 Hague St., Cleveland, O.	077	Dotterer, John, Apollo, Armstrong Co., Pa.	e74	Graeff, I. E., Tamaqua, Pa.	049
Brecht, J. J., Sauk City, Wis.	054	Donat, W., Oriental, Perry Co., Pa.	e73	Grant, James, St. Clair, Westmoreland Co., Pa.	71
Breidenbaugh, S. R., Berlin, Somerset Co., Pa.	e75	Dubs, A. J. G., Allentown, Pa.	0e51	Granel, Julius, Hokah, Houston, Co., Min.	h72
Brendle, D. F., Bethlehem, Pa.	0e51	Dubs, Dr. J. H., Lancaster, Pa.	0e59	Greding, Dr. P., New Philadelphia, O.	0h59
Brown, I. G., Mercersburg, Pa.	e58	Duenger, Rud., Fountain Springs, Pa.	034	Greenawald, D. J., Sabetha, Nehama Co., Kansas	0h78
Brown, Frank W.	mer79	Dumstrey, M., Pittsburg, Pa.	0e79	Grether, Frank, Rhine, Sheboygan Co., Wis.	h79
Brown, Simon P.	e79	Ebbert, D. W., Shippensburg, Pa.	v76	Grether, J. M., Canton, O.	063
Bruenger, H., Greenwood, Clark Co., Wis.	0m69	Ebbinghaus, J. W., Washington, D. C.	0e65	Gring, A. D., Japan	79
Brunner, C., Bridgeport, Conn.	049	Edmonds, F. A., Harmony, Butler Co., Pa.	0h59	Gring, John, Fredericksburg, Lebanon Co., Pa.	025
Bucher, Dr. J. C., Lewisburg, Pa.	0y28	Edmonds, L. C., Emporia, Kansas	056	Gring, D., Shrewsbury, York Co., Pa.	0y35
Busche, John F., 108 Rivington St., New York City	045	Elchin, John, Linton, Green Co., Ind.	059	Gring, W. A., Buffalo Mills, Bedford Co., Pa.	e64
Buser, John H., Conesville, Muscadine Co., Iowa	052	Ellicker, S., Baxter, Jasper Co., Ia.	068	Grivelly, J., Boonesboro, Iowa	78
Butler, Jos. F., Collegeville, Pa.	079	Engle, W. G., Pillow, Pa.	0e62	Groh, W. H., Boalsburg, Pa.	e56
Butt, A., Pulaski, Williams Co., O.	60	Epstein, Prof. Eph. M., Tiffin, O.	078	Groh, M. H., Lake, O.	0e76
Callender, Dr. S. N., Pleasant Valley, Va.	e46	Erb, Edmond, Apple Creek, Wayne Co., O.	0e62	Grosenbaugh, L., Three Rivers, Mich.	0h55
Carnahan, B. R., Mt. Jackson, Va.	e77	Eschbach, Dr. E. R., Frederick City, Md.	e61	Gross, S. K., Schlichters, Berks Co., Pa.	55
Casper, A. B., New Berlin, Union Co., Pa.	037	Esselborn, O., Lorain, Stephenson Co., Ill.	075	Grosshuesch, T., Linton, Green Co., Ind.	0h57
Casselman, A., Fostoria, O.	h76	Evans, John M., Curtsville, Pa.	e79	Gruber, J. J. M., Ada, Hardin Co., O.	h79
Cast, C., Egg Harbor, N. J.	045	Evans, L. K., Pottstown, Pa.	e69	Gruening, J. J. von, Sauk City, Wis.	0m74
Cecil, J. W., Thomasville, N. C.	65	Facius, Gustav, 110 N. Front St., Baltimore, Md.	076	Gruenstein, C. E., Olney, Ill.	0m77
Christman, David, Shimersville, Pa.	079	Foete, Daniel, Norristown, Md.	y37	Gundlach, C., 60 Hamilton Place, Rochester, N. Y.	0m75
Christine, F. F., Germano, O.	075	Feige, W., Storm Lake, Buena Vista Co., Iowa	072	Gumbert, Chr., Adams, Armstrong Co., Ind.	mer79
Clapp, Prof. J. C., Newton, N. C.	68				
Clauer, W. W., White Deer Mills, Union Co., Pa.	e70				
Clemens, John M., Conyugham, Pa.	mer67				

Guenther, Aug., Wayne, Washington Co., Wis.....078	Hinske, E. R., Waukegan, Ill.....068	Knappenberger, J. W., East End, Pittsburgh, Pa.....0e76
Gurley, G. D., Delmont, Westmoreland Co., Pa.....E77	Hoffheins, J. A., Martinsburg, W. Va.E66	Knepper, Benj., Wellersburg, Pa.....046
Haas, W. A., Selinsgrove, Pa.....E67	Hoffman, H., Monroeville, Clarion Co., Pa.....0e45	Knepper, Charles, Mt. Washington, Pittsburgh, Pa......67
Hacker, T. J., Shamokin, Northampton Co., Pa......79	Hoffman, P. P. A., Oley, Berks Co., Pa......0e61	Knepper, Prof. C. O., Tiffin, O.....E
Hackman, W. G., Burr Oak, Mich.....0e46	Hoffmeier, H. W., Lancaster, Pa.....E68	Knipe, John, Highwood, Lake Co., Ill.0h56
Hahn, Fred. B., Greenville, Mercer Co., Pa.....E78	Hoffmeier, T. F., Middletown, Md.....E68	Knierim, J., Prairie City, Bates Co., Mo......075
Hale, James T., New Lisbon, O.....H74	Hofford, W. R., Allentown, Pa......0e58	Kniest, J. B., 71 Locust St., Buffalo, N. Y......0h58
Hale, Wm. A., Dayton, O......68	Holman, U. H., Duncannon, Perry Co., Pa......76	Knipe, J. B., Chester Springs, Pa......30
Hall, G. C., Danville, Pa.....E76	Horstmeier, W. F., Millville, Butler Co., O......0h78	Kochler, W., Dahlgren, Carver Co., Min......078
Hanbhart, M., 117 Clinton St., Cincinnati, O......038	Hottenstein, A. R., Greenbrier, Northumberland Co., Pa......0e62	Kohl, Peter, Ai, Fulton Co., O.....063
Hannaberry, J., Baldwin, Butler Co., Pa......E54	Haupt, W. C., Lineville, Clarion Co., Pa......64	Kohler, S. S., New Berlin, Union Co., Pa......E78
Hansen, W., 214 Russel St., Detroit, Mich......073	Houtz, Alf., Orangeville, Pa.....h69	Kohler, P. S., White Hall Station, Pa.....78
Hartman, J. H., Tamaqua, Pa.....0h74	Huber, S. M. K., Worcester, Pa.....E64	Koplin, A. B., Hellertown, Pa.....E57
Hartman, K., Charleston, Clark Co., Ind......0MH76	Huber, T. A., Broadheads, Pa.....E76	Konetska, Aug., Hammansburg, O.....065
Hartmetz, F. P., Sharon, Mercer Co., Pa......0h73	Huecker, B. R., Covington, Ky.....0h68	Kortheuer, Dr. H., Bucyrus, O......058
Hartzell, J. M., Chalfont, Bucks Co., Pa......E72	Huecker, John C., Elmore, Fond du Lac Co., Wis......0h75	Krahn, Aug., Wabasha, Min......0
Hartzell, G. P., Walker, Centre Co., Pa.E78	Huellhorst, C. G. A., Columbus, Neb.0h71	Krebs, W. E., Bloomsburg, Pa.....E58
Hassler, Jacob, Mercersburg, Pa.....E50	Huellhorst, Fred., Clear Creek, Saunders Co., Neb......0h63	Kremer, Dr. A. H., Carlisle, Pa.....0e39
Hassler, A. L., Pulaski, O......H	Hunsberger, J. H., Rawson, Hancock Co., O......v75	Kremer, A. R., Emmitsburg, Md.....E59
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The Reformed Church.

[In this article it is proposed to give a condensed account of the "Reformed Church in the United States", both historical and statistical. We regard this as important; first, because there exists in this country an unaccountable ignorance with reference to it, even among those who wish to be regarded as intelligent persons; and, second, because members of this Church have reason to be proud of its past history, its progress in this country, and its present condition.]

The Reformed Church is the eldest child of the great Reformation of the sixteenth

century. Entirely independent of Luther, and without any knowledge of his first efforts, *Ulrich Zwingli* commenced his labors, in 1516, in Switzerland, exposing the corruption of the Papal Church, and bringing men back to a knowledge of the truth as it is in Jesus. A year later *Martin Luther* commenced a similar work in Germany. In the progress of events the larger portion of Germany became Lutheran; but outside of Germany, and partly in Germany, the

Protestants became known as the *Reformed Church*; and in all the different lands of Europe were substantially agreed as to doctrine, government, worship and discipline. In this way arose the "Reformed Church of Germany", the "Reformed Church of Switzerland", the "Reformed Church of France", the "Reformed Church of Holland", the "Reformed Church of Scotland" (now called Presbyterian), the "Reformed Church of England and Ireland" (now called the Episcopal Church).

The Methodists, Baptists, etc., arose more than a century later.

The Reformed Church has thus an honorable history in Europe of over 300 years, and it has a history of over 120 years in America.

ITS NAME.

We contend, too, that it has a most honorable and appropriate title. It is the *Old Church*, reformed of its human abuses and superstitions. No church ought to bear the name of a man. The Reformed Church has not derived its name from any man (as is the case with the Lutheran); nor from any special mode of church organization (as is the case with the Presbyterian, the Episcopal, the Congregational); nor from any peculiarity in rites, ceremonies and measures (as is the case with the Baptists and Methodists); nor from any *one* doctrine (as is the case with the Unitarians). It holds that Christ has founded but *one Church*; but that in the course of time, specially through the selfishness and ambition of men, and the wiles of the devil, a large portion of the Church became very corrupt, so that a *reformation* became necessary, and was mercifully introduced under the guidance of Divine Providence. Therefore it prefers the name of the *Reformed Church*.

ITS HISTORY IN THE UNITED STATES.

The territory of Pennsylvania was granted to William Penn by the King of England on the fourth of March, 1681. Soon after some members of the German Reformed Church, from the Palatinate and Switzerland, commenced to settle in the new colony. As early as 1684 there was formed an association of ten prominent men in Frankfort, called the "Frankfort Land Company", whose object was to send forth colonists. This they found easy to do, in consequence of the oppressed state of the people in religious matters.

They purchased extensive tracts of land, namely: 5,350 acres in one township, and 22,377 in another township of Berks County. The Synod of South Holland reported, in 1730: "Not long after the first settlement many of the oppressed inhabitants of Germany, with their wives, children and property, emigrated to Pennsylvania, especially from the Palatinate and some districts of Nassau, Waldeck, Witgenstein and Wetterau. Among them are Mennonites, Lutherans and Reformed; but at this time (1736) the Reformed form more than half of the whole number, which is about 15,000."

The little vine planted by the fathers has grown and prospered until it is now a powerful organization, with colleges, seminaries, schools, benevolent societies, numbering 752 ministers, whose names appear in this Almanac, and about 160,000 communicant members.

ITS GROWTH.

Its growth in the United States has been very rapid of late years. This can be proven very satisfactorily by an appeal to the United States Census Reports. From this source we have compiled the following tables. The Reformed Church had, in the years stated, the following:

	In 1850.	In 1860.	In 1870.
Church edifices.....	341	676	1,145
Sittings (or seats).....	160,932	273,697	431,700
Val. church property..	\$993,780	\$2,422,670	\$5,775,215

Hence, in twenty years, the edifices have increased 840, or 235 per cent; the sittings have increased 270,786, or 168 per cent; and their value has increased \$4,781,435, or 481 per cent.

Comparing the Reformed Church now with the leading denominations, in this respect, we have the following remarkable result:

Increase per cent in twenty years.			
	In No. of edifices.	In sittings.	In value.
Reformed Church.....	235	168	481
Roman Catholic.....	211	199	559
Lutheran.....	125	81	412
Episcopal.....	80	54	221
Methodist.....	60	50	371
Dutch Reformed.....	40	25	152
Baptist.....	36	23	256
Presbyterian.....	18	6	229

It will be noticed that in the edifices the Reformed Church has increased most rapidly of all; in increase of sittings and value, the Reformed Church has been surpassed by the Roman Catholic alone.

ITS ORGANIZATION.

Its form of government is Presbyterian, *i. e.*, a succession of judicatories, each one of which is composed of ministers and elders.

1. The highest is the *General Synod*, which meets triennially.

2. Next: *District Synods*, of which there are six, namely: 1. The *Eastern Synod*, embracing Eastern Pennsylvania and adjacent states. 2. The *Ohio Synod*. 3. The *Synod of the North-west*. 4. The *Pittsburgh Synod*. 5. The *Potomac Synod*. 6. The *Eastern German Synod*. These synods were organized as follows:

The General Synod, at Pittsburgh, November 19, 1863.

The Eastern Synod, at Philadelphia, September 29, 1747.

The Ohio Synod, at New Philadelphia, June 14, 1824.

The North-west Synod, at Fort Wayne, May 29, 1867.

The Pittsburgh Synod, at Pittsburgh, February 12, 1870.

The Potomac Synod, at Frederick, Maryland, April 18, 1873.

The Eastern German Synod, at Philadelphia, January 12, 1875.

3. The *Classes*. Of these there are now forty-five, as follows:

<i>Eastern Synod.</i>	<i>Ohio Synod.</i>
1. East Pennsylvania.	9. Miami.
2. Lebanon.	10. Lancaster.
3. Philadelphia.	11. Tuscarawas.
4. Goshenhoppen.	12. Tiffin.
5. Lancaster.	13. Iowa.
6. East Susquehanna.	14. Eastern Ohio.
7. West Susquehanna.	15. Northern Illinois.
8. Tohicken.	16. Shelby.
<i>Synod of the North-west.</i>	17. St. Joseph.
20. Erie.	18. Kansas.
21. Heidelberg.	19. Cincinnati.
22. Indiana.	<i>Pittsburg Synod.</i>
23. Zion.	30. Clarion.
24. Milwaukee.	31. St. Paul.
25. Minnesota.	32. Allegheny.
26. Sheboygan.	33. Westmoreland.
27. Nebraska.	34. Somerset.
28. Ursinus.	
29. St. Johns.	<i>Potomac Synod.</i>
35. Zion.	<i>Eastern German Synod.</i>
36. Maryland.	41. German Philadelphia.
37. North Carolina.	42. Maryland.
38. Virginia.	43. New York.
39. Mercersburg.	44. West New York.
40. California.	45. West Pennsylvania.

4. The *Consistories*, composed of the elders and deacons of each congregation. The number of such consistories is now 1369.

THE THEOLOGICAL INSTITUTIONS OF THE REFORMED CHURCH.

These are seminaries where young men who have had the necessary college training, are educated for the ministry. The course is from two to three years; tuition generally free.

1. The Theological Seminary at Lancaster, Pa., under the care of the three Eastern Synods. This is the oldest in the Church, and has educated over 400 ministers of the gospel. It has 3 professors. Apply to its President, Dr. E. V. Gerhart, Lancaster, Pa.

2. The Theological Seminary at Tiffin, Ohio, chartered in 1831; has educated 174 ministers. The professors are Dr. J. H. Good and Dr. Herman Rust, either of whom, addressed at Tiffin, Ohio, will give any necessary information to students. Donations and legacies are solicited, and may be made in the name of the treasurer, Dr. Isaac H. Reiter, Miamisburg, Ohio.

3. The Mission-House, in Wisconsin, which has sent out a large number of German ministers. It has three professors. All donations and applications may be sent to Rev. J. T. Kluge, Sheboygan, Wisconsin.

4. Theological Department of Ursinus College, at Freeland, Montgomery County, Pennsylvania. It now has three professors. All donations and applications may be sent to Dr. J. H. A. Bomberger, of Collegeville, Pennsylvania.

5. Theological Department of Mercersburg College. All donations and applications can be made to its president, Dr. E. E. Higbee, Mercersburg, Pennsylvania.

COLLEGES.

1. Franklin and Marshall College, at Lancaster, Pa. The oldest of the Colleges. Dr. Thomas G. Apple, President.

2. Heidelberg College, at Tiffin, O. Has educated more than 3500 students. Dr. G. W. Williard, President.

3. Mercersburg College, at Mercersburg, Pa. Dr. E. E. Higbee, President.

4. Ursinus College, at Freeland, Montgomery Co., Pa. Dr. J. H. A. Bomberger, President.

5. Palatinate College, at Meyerstown, Pa. Dr. G. W. Aughinbaugh, President.

6. Catawba College, at Newton, N. C. Rev. J. C. Clapp, President.

7. Calvin Institute, at Cleveland, O; organized after the model of a German Gymnasium. Dr. H. J. Ruetenik, President.

PUBLICATIONS OF THE REFORMED CHURCH.

ENGLISH.

The Ref. Church Messenger, Philadelphia, Pa. Weekly, at \$2.20. Dr. P. S. Davis, editor-in-chief.

The Christian World, Dayton, O. Weekly, at \$2.15. Dr. Samuel Mease, editor.

Leaves of Light, Dayton, O. Bi-weekly, for S. Schools, at 50 cts. To Sunday Schools in packages at 30 cts.

Guardian, Philadelphia, Pa. Monthly, at \$1.00.

Reformed Quarterly Review, Philadelphia, Pa., at \$3.00. Dr. T. G. Apple, editor.

Child's Treasury, Philadelphia, Pa. Monthly and semi-monthly, at 40 and 75 cts.

GERMAN.

Reformirte Kirchenzeitung, Cleveland, O. Weekly, at \$2.00. Drs. H. J. Ruetenik and I. Kuelling, editors. Has over 5000 subscribers: the largest list of all papers in the Ref. Church.

Reformirte Hausfreund, Reading, Pa., semi-monthly, at \$1.00. Dr. B. Bausman, editor.

Der Lämmherde, Cleveland, O. Monthly and semi-monthly, at 15 and 25 cts.

Abendlust, Cleveland, O. Monthly, at \$1.00. Dr. H. J. Ruetenik, editor.

MISSIONARY SOCIETIES.

The object of these societies is to collect funds, to aid new and feeble churches for a year or more, until they become strong enough to support ministers themselves, and afterwards to aid in assisting others.

1. The *Eastern Board*, representing the three Eastern Synods (U. States—Potomac—Pittsburgh). Treasurer, W. H. Seibert, of Harrisburg, Pa. Dr. Theo. Apple, Superintendent.

2. The *German Board* (Synod of the Northwest). Treasurer, Rev. D. Zimmermann, Galion, O.

3. The *Ohio Board*. Treasurer Rev. J. J. Leberman, Louisville, O. Superintendent Rev. J. M. Kendig, West Alexandria, O.

4. *Board of Foreign Mission*. Treasurer Rudolf F. Kelker, Harrisburg, Pa. This Board has during the last year established a mission in Japan. Rev. A. D. Gring was sent out during the summer.

EDUCATIONAL SOCIETIES.

The object of these societies is to seek out, encourage, and educate young men for the ministry. It usually takes a course of from four to six years or more, to fit them properly for their great work. These societies have been doing a most excellent work, and deserve liberal contributions. We estimate that they have aided at least 500 men for the ministry in the past years, and that the 752 ministers now on our roll would not number more than half that number, if these societies had not been organized. *Every congregation in the Church should insist upon having the privilege of making an annual contribution to one of these societies.*

1. The Board of the Eastern Synods. Address Dr. S. R. Fisher, Philadelphia, Pa.

2. The Board of the Ohio Synod. Address Prof. R. Good, Tiffin, O.

3. The German Mission House. Address Rev. J. T. Kluge, Sheboygan, Wis.

4. The Ursinus Union. Address Dr. F. W. Kremer, Lebanon, Pa.

OTHER SOCIETIES.

1. Bethany Orphans' Home. Address Rev. D. B. Albright, Womelsdorf, Pa.

2. St. Paul's Orphans' Home. Address Rev. A. S. Stauffer, Butler, Pa.

3. Relief of Ministers and their Widows. Address Dr. Theo. Apple, Lancaster, Pa.

4. Ohio Board of Church Erection. Address Dr. I. H. Reiter, Miamisburg, O.

5. German Board of Church Erection. Address Rev. M. G. I. Stern, Indianapolis, Ind.

6. German Mutual Aid Society. Has about 800 members. Every member pays yearly from \$1.00—\$2.50, according to age. For circulars, explanation of details, apply to Rev. C. G. Zipf, 396 Aaron St., Cleveland, O.

THE AVERAGE AGE OF MINISTERS.

The number of ministers called away this year from the Reformed Church is 11, a larger number than usual. Among these were two of our younger and more active brethren. Yet the *average age* of the deceased

ministers is again very high, being this year 61 years, 10 months, and 28 days. This has a bearing on the question as to whether this calling is favorable to long life. It is certain that the ministers of the Reformed Church are a long-lived class of persons. The following is a list for the past 10 years.

No. deceased.		Average age.			
In 1870	6	63 years,	0 months,	0 days.	
" 1871	11	61 "	9 "	10 "	
" 1872	7	56 "	7 "	" "	
" 1873	5	58 "	4 "	24 "	
" 1874	9	64 "	8 "	2 "	
" 1875	14	66 "	3 "	26 "	
" 1876	13	52 "	4 "	27 "	
" 1877	10	63 "	8 "	23 "	
" 1878	5	66 "	6 "	28 "	
" 1879	11	61 "	10 "	28 "	
In 10 years	91	61 years	6 months	14 days.	

THE ELDEST MINISTERS.

The following ministers of the Reformed Church have labored over fifty years each in the ministry of our Lord Jesus Christ.

Names.	Ordained.	Years in the ministry.
Rev. D. Willers, D. D., Fayette, N. Y.	1821	59
Rev. D. Winters, D. D., Dayton, O.,	1824	56
Rev. John Pence, Tremont, O.	1824	56
Rev. John Gring, Fredericksburg, Pa.	1825	55
Rev. Henry King, Baltimore, O.	1825	55
Rev. D. Kæmmerer, D. D., Wooster, O.	1827	53
Rev. J. C. Bucher, D. D., Lewisburg, Pa.	1828	52
Rev. J. G. Fritchey, Lancaster, Pa.	1828	52
Rev. J. W. Nevin, D. D., Lancaster, Pa.	1829	51
Rev. H. S. Bassler, Millersburg, Pa.	1830	50
Rev. J. B. Knipe, Chester Springs, Pa.	1830	50

Comparative Summary of the Reformed Church in the United States.

Being a Triennial Exhibit for the last fifteen years.

	1863	1866	1869	1872	1875	1878
Synods.....	2	2	3	4	6	6
Classes.....	26	29	31	35	44	45
Ministers.....	447	485	526	586	631	710
Congregations.....	1099	1144	1179	1312	1342	1369
Members.....	98775	109925	117910	130299	142872	147788
Members Unconfirmed.....	56301	69765	68362	73288	87120	90393
Baptisms, given year.....	11739	11175	12776	12487	13500	13203
" in 3 years.....	35446	33638	36117	38605	41272	40943
Confirmed, given year.....	5552	6845	7068	7462	8766	8456
" in 3 years.....	17616	16756	20183	23247	25233	26733
Certificate, given year.....	1360	2421	3592	3369	3733	3716
" in 3 years.....	4406	6205	8779	9889	10912	11184
Communed.....	87871	91547	96728	109507	116000	120631
Dismissed, given year.....	552	1244	1637	1454	1725	1566
" in 3 years.....	1674	2975	4459	4762	5000	5185
Excom. or Erased, given year.....	119	196	144	318	387	174
" " in 3 years.....	428	500	528	722	920	1711
Deaths, given year.....	4679	4207	3773	4425	4494	4887
" in 3 years.....	12725	13486	11186	12594	12000	14102
Sunday-schools.....	894	939	1020	1021	1220	1237
Sunday-school Scholars.....	22404	34000	49000	63038	75868	89982
Students for Ministry.....				75	123	157
Benev. Contributions, given year.....	\$ 29528	\$ 60977	\$ 74453	\$ 86650	\$ 79680	\$ 61727
" " in 3 years.....	100000	202718	228818	247387	253766	207417
Cong. Purposes, given year.....					310000	531929
" " in 3 years.....					700000	1305905

NOTE.—As the statistics of four of the Synods are those submitted at their annual meetings in the fall of 1877, the membership of the Church, given in the column of 1878 at 147,788, would at this date perhaps number 160,000. Of the 13,203 baptisms in the column of 1878, there were 12,323 infants and 880 adults; and of the 40,943 baptisms in three years, there were 39,077 infants and 1,866 adults. In some instances, the baptisms were reported in ONE column, without any distinction between infants and adults. In all such cases occurring in the statistical reports of Classes and in the summaries of Synods, the numbers were placed in the column for infant baptisms; and, therefore, the sum total of infant baptisms may be a little in excess of the real or correct number. — STATED CLERK OF GEN. SYNOD.

The Reformed Church in the United States of North America.

Synods.	Ministers.	Congregations.	Communicant Members.	Sunday School Scholars.	Benevolent Contributions.
1. The Synod of the United States	210	434	66702	38033	\$20634
2. The Synod of Ohio.....	145	296	20250	18100	1786
3. The Synod of the Northwest	155	246	20892	11817	8826
4. The Pittsburg Synod.....	52	113	10572	6333	5939
5. The Potomac Synod.....	128	255	26064	14889	9450
6. German Synod of the East.....	40	38	7936	5670	4194
	730	1382	152416	94842	\$56229

Deaths of Ministers of the Reformed Church.

From September 1st 1878 to August 1st 1879.

Name.	Ordained.	Residence.	Time of Death.	Age.		
				Years.	Months.	Days.
Frederick W. Vandersloot.....	1830	York, Pa.....	September 11., 1878.....	74	9	3
William Herr.....	1873	Marion Co., O.....	September 19., 1878.....	30	1	19
Solomon K. Denius.....	1821	New Castle, Ind.....	September 29., 1878.....	80	1	18
William Sorber	1833	Chester Co., Pa.....	December 7., 1878.....	70	2	3
Jesse Heines.....	1846	Reedsburg, O.....	January 29., 1879.....	72	2	27
Charles W. Hoyman	1858	Somerset, O.....	February 10., 1879.....	44	3	6
George M. Albright	1862	New Lisbon, O.....	February 22., 1879.....	49	10	19
Nicholas E. Gilds.....	1851	Mechanicstown, Md.....	March 5., 1879.....	60
Christian Berentz.....	1829	Grandriver, O.....	March 23., 1879.....	84
S. N. L. Kessler.....	1868	Mulberry, Ind.....	April 15., 1879.....	33	...	9
George Leidy.....	1819	Norristown, Pa.....	May 30., 79.....	82

On the Making of One's Will.

Every person ought, in due time, to make his last will and testament, so that his worldly affairs may be set in order, and his property go to those persons and interests to whom he desires them to go. The writing of a will, according to the law now in force, is a very simple matter, and every one can attend to this duty for himself from time to time. The benevolent objects of the church and the cause of Christ should not be forgotten. We give below a good form of a will, and also forms that may be used in making bequests for benevolent causes.

NOTE.—An important law in respect to bequests for benevolent objects was passed by the Ohio legislature a few years ago, and is in force now in Ohio; and a similar law is in force in Pennsylvania. *The will must be made twelve months before the death of the testator, else the bequests will be null and void.*

Hence persons ought not to delay the making of their will.

FORM OF A WILL.

In the name of God, Amen, I — of — being of sound mind, memory, and understanding, do make, publish, and declare this my last will and testament, viz:

1. I give and bequeath to — the following property, etc.

2. I appoint — and — to be the executors of this my last will and testament, and do hereby revoke and annul all other wills made by me at any other time heretofore.

In witness whereof, I, the said — have hereunto set my hand and affixed my seal this — day of — in the year —

— { Seal }

Signed, sealed, published, and declared by the testator (or testatrix), in the presence of

each of us, as his last will and testament; and we, in his presence, and in the presence of each other, and at his request, have signed our names as subscribing witnesses to such execution.

REQUESTS THAT MAY BE INSERTED IN THE ABOVE.

1. I give and bequeath to the Theological Seminary of the Ohio Synod of the Reformed Church in the United States, located at Tiffin, Seneca County, Ohio, of which Dr. Isaac H. Reiter is treasurer at present, the sum of — dollars, to be used for the general purposes of that organization.

2. Or to Heidelberg College, located at Tiffin, Seneca County, Ohio, of which N. L. Brewer, Esq., is treasurer at present.

3. Or to the Theological Seminary of the North-west of the Reformed Church in the United States, located at Franklin, Sheboygan County, Wisconsin.

4. Or to Calvin Institute, located at Cleveland, O.

5. Or to Franklin and Marshall College (or Palatinate College, or Mercersburg College), located at Lancaster, Pennsylvania.

6. Or to Ursinus College, located at Free-land, Montgomery County, Pennsylvania.

7. Or to the Board of Home Missions, or Board of Church Erection, or Board of Publication, or Board of Education of the Ohio Synod of the Reformed Church in the United States, of which Synod Dr. Jeremiah H. Good is treasurer at present.

If the sums thus bequeathed are to be used for any special purpose or in any special manner, it ought to be clearly stated in the bequests.

_____:

Our Foreign Missionary.

The Reformed Church has at last actually and officially entered upon the work of

Foreign Missions. In the summer of last year Rev. A. A. Gring was ordained, and sent out to that distant land, passing with his wife overland to San Francisco, and arriving safely among the people in whose midst he is to labor. The Church will fully sustain him, and the best hopes are entertained with respect to the success of his labors. It will be interesting to remember, in this connection, that other Churches are also at work in this promising field, as follows:

- 1.) The Reformed Church in America has, 7.
- 2.) The American Presbyterian Church, 7.
- 3.) Baptists in the United States, 2.
- 4.) The American Board, C. F. M., 7.
- 5.) Church Missionary Society of England, 2.
- 6.) American Episcopal Church, 6.
- 7.) Women's Missionary Society of America, 7.
- 8.) Methodist Episcopal Church of America, 5.
- 9.) Wesleyan Methodists of Canada, 2.
- 10.) Society for the Propagation of the Gospel, 2.
- 11.) The Greek Church has several.
- 12.) The Jesuits have 15.

_____:

Suggestive Figures.

There are 140,000 saloons in the country, against 128,000 schools, and only 54,000 churches. Manufacturers and sellers of strong drink, 560,000 — twelve times the number of clergymen, four times the teachers, nearly double the lawyers, physicians, teachers, and ministers combined.

_____:

Can You Make It Out.

The following Vaudois inscription is cut on the stone of an old house in Grosse Pierre, in Quayras, High Alps:

Pecc viv gener crim morte
—ator ens— —avit —ine —m.
Salv mori reserv Sangu vita

The following translation has been made:

liv sinn transgress procur damn
A ing er's sion ed ation.
dy Redeem pas purchas salv

New Sects.

The tables published by the Registrar General of England show that there are now in England, outside of the Established Church, 163 religious sects. During the past year no less than nine new sects have been added to their number. Each of these bodies has registered places of worship of its own, for it is only because of licenses issued of them that they become recognized by the Registrar-General. The new bodies thus added to our already numerous sects are, "Advent Christians", "Believers meeting in the name of the Lord", "Christian Disciples", "Free Evangelical Christians", "Open Baptists", "Protestant Trinitarians", "Reformed Episcopal Church", "Reformed Presbyterians", and "The Order of St. Austin".

A Watchman's Song.

Hark! ye neighbors, and hear me tell —
Ten now strikes on the belfry bell!
Ten are the holy commandments given,
To man below from God in heaven.

CHORUS.

Human watch from harm can't ward us;
God will watch and God will guard us:
He, through his eternal might,
Grant us all a blessed night.

Hark! ye neighbors, and hear me tell —
Eleven sounds on the belfry bell!
Eleven Apostles, of holy mind,
Taught the Gospel to mankind.

Human watch, etc.

Hark! ye neighbors, and hear me tell —
Twelve resounds from the belfry bell!
Twelve disciples to Jesus came,
Who suffered rebuke for their Saviour's name.

Human watch, &c.

Hark! ye neighbors, hear me tell —
One has pealed from the belfry bell;
One God above, one Lord indeed,
Who bears us forth in the hour of need.

Human watch, &c.

Hark! ye neighbors, and hear me tell —
Two resounds from the belfry bell!
Two paths before mankind are free;
Neighbor, choose the best for thee.

Human watch, &c.

Hark! ye neighbors and hear me tell —
Three now sounds on the belfry bell!
Threefold reigns the Heavenly Host —
Father, Son, and Holy Ghost.

Human watch, &c.

N. Y. Observer.

Useful Family Hints.

CORNS.—Soft corns can be cured by this corn-salve: Boil tobacco down to an extract, then mix with it a quantity of white pitch pine, and apply it to the corn, renewing it once a week until the corn disappears.

TO REMOVE GREASE FROM CARPETS AND RESTORE COLORS.—A handful of crushed soap bark (Quillaya) to a pail of water. Scrub the spots and sponge the carpet all over.

TO BRIGHTEN GILT FRAMES.—Take sufficient flour of sulphur to give a golden tinge to one and one-half pints of water; boil in this water four or five onions, strain, and when cold, wash with soft brush any part that requires restoring; when dry it will come out as good as new.

TO DYE COTTON OR SILK SCARLET.—Three gallons warm water, add one ounce cream tartar, one ounce powdered cochineal, two ounces solution of tin; wet the goods in warm water, and, when the dye boils, put in the goods and boil one hour, frequently stirring them; then take out the goods and rinse in cold water.

TO PRESERVE THE HAIR.—Wash it in cold sage tea.

LINIMENT.—A good liniment for cuts, bruises, &c., can be made by soaking common Mayweed leaves in alcohol.

TO CLEAN BLACK CASHMERE.—Place the dress or goods in strong borax water, made luke-warm; let it remain in soak all night, then take out and hang on line to drip, and when nearly dry press off. Do not rinse or wring.

TO KEEP CUT ROSES FRESH.—Roses, camelias, and all hard-wooded flowers, such as are used for head-dresses, button-hole bouquets, &c., may be kept fresh and their beauty preserved by the following plan: Cut stems off at right angles, and apply hot sealing-wax to the end of the stalk immediately; this prevents the sap flowing downward, thereby preserving the flower.

USES OF THE LEMON.—A piece of lemon bound on a corn will relieve it in a day or so. It should be renewed night and morning. The free use of lemon-juice and sugar will always relieve a cough. A lemon eaten before breakfast every day for a week or two will prevent that feeling of lassitude peculiar to the approach of Spring. Perhaps the most valuable property of the lemon is its absolute power of detecting any of the injurious and even dangerous ingredients entering into so many of the cosmetics and face powders in the markets. Every lady should subject her toilet powder to this test. Place a teaspoonful of the suspected powder in a glass and add the juice of a lemon. If effervescence takes place, the powder is dangerous, and its use should be avoided, as it will ultimately injure the skin and destroy the beauty of the complexion.

CANNED GRAPES.—Take Concord grapes when fully ripe and stem without breaking. Allow a little more than a quarter of a pound of sugar to each pound of fruit; for each can of fruit make a syrup with about a quart of water, and allow the fruit just to boil in it. Put the grapes into cans before they crack open, and seal them tightly.

TO LESSEN FRICTION OF FURNITURE.—Black lead is excellent to lessen friction between two pieces of work. The slides and rests of desks or bureau drawers may be made to move easily by spreading common stove-blackening evenly with a cloth or the finger over their surfaces. Time and patience may thus be saved.

TO RENOVATE A BLACK CHIP HAT.—Add to one pint cold water a teaspoonful spirits of ammonia; use with a soft tooth or nail brush; when clean rinse with cold water and place in sun to dry. Do not soak or scrub sufficiently to destroy the shape. It will look as good as new.

TO MAKE A CUP OF TEA.—Have the tea-pot perfectly clean and dry. When time to make the tea set the pot on the stove and heat it hot. Then for two cups of the infusion put in a heaping teaspoonful of tea, cover it up, and heat the dry tea through; then pour over two cups of boiling water, leave the pots on the stove just a second for one good boil up, remove immediately, and serve.

LEMON COOKIES.—Five eggs, one cup of butter, one pint of white sugar; grate the rind of two lemons and put into the flour; squeeze out the juice from the lemons into a cup, and dissolve in it two teaspoonsful of soda. Stir in flour as long as you can stir with a spoon, then mix soft, roll thin, and bake quickly.

A NEW LEASE OF LIFE TO AN OLD COAT.—If treated with an ounce of rock ammonia dissolved in a half pint of soft water, applied with a flannel cloth, and afterward pressed, old coats can be made to look as well as new. The same preparation added to a sufficiency of soft water is excellent to restore faded alpaca and similar goods: if there is any fear of taking out the color a small piece may first be tried. The cloth should be only partly dried, and then carefully pressed on the side intended to be the under one.

ARROW ROOT FOR SICK PEOPLE.—The following I often use for my patients: I take a dessert teaspoonful of arrow root and add a teaspoonful of milk; wet and rub it smooth. To this I add a teaspoonful of powdered sugar. Heat a half-pint of good rich milk and bring it just up to the boil. Then, when it boils, stir in carefully the arrow root and sugar. Allow it to boil three minutes, and give either warm or cold.

DYSPEPSIA.—A simple and effectual remedy for dyspepsia is to abstain from drinking immediately before and during meals, and for an hour afterward. Also, use no milk in either tea or coffee.

TO CURE CHILBLAINS.—To one ounce of kerosene oil add one grain of morphine; good also for burns.

AN EXCELLENT HAIR WASH is given as follows: Take one ounce of borax, half an ounce of camphor, and one ounce of glycerine. Dissolve in a quart of water.

TO PROTECT STEEL-WARE FROM RUST.—If all steel or tin ware is well rubbed with lard and then with common unslaked lime before being put away, it will never rust. This is also the best plan to remove rust.

UNHEALTHY GUMS.—Unhealthy gums are very common. A lotion made from the following receipt will be found valuable in restoring them to a healthy condition: Carbolic acid, 20 drops; spirits of wine, two drams; distilled water, six ounces. Use first a soft tooth-brush with water, after which pour on a second tooth-brush, slightly damped, a little of the above lotion. After using this for a short time the gums become less tender, and the impurity of the breath, which is commonly caused by bad teeth, will be removed.

CORN MUFFINS.—Nice corn muffins may be made after the following recipe: Beat together two eggs, one tablespoonful of butter, half a cup of sugar, half a cup of cornmeal and a teaspoonful of salt. Add half a pint of sweet milk and two cups of flour in which three teaspoonsful of baking powder have been sifted. Bake in rings.

TO KILL WORMS in soil-containing house plants, slice potatoes thinly and lay on the soil. In a few hours the worms will accumulate on the slice on the side next the soil, when they may be carefully removed and plunged in boiling water and the process repeated.

TO DRIVE AWAY INSECTS.—Scatter dry powdered borax for all kinds of insects. This has been proved by years of experience,

THE CARE OF PLANTS.—Plants packed away in cellars that are quite dark, or nearly so, will require very little water; once a week will be sufficient, and be very careful to give but little. The gas found in the cellars of some houses will be found to injure these plants, and should be guarded against. Our experience with plants in a sleeping room is such as to lead us to say that they will not be of the least discomfort, or in any way injure the person occupying the room.

POUND GINGERBREAD.—One cup of butter, one cup of sugar, three eggs, one cup of molasses, one teaspoonful of ginger, and half an ounce of cloves, half a teaspoonful of soda, three cups of flour.

THE WHITE OF AN EGG, mixed with a small quantity of sweetened water, and administered to a child in tablespoonful doses, cures the croup. This remedy is given by a French physician, who adds that the dose should be repeated every five minutes until vomiting is caused.

TO REMOVE SUNBURN, take sorrel or sour grass, and pound and wash it in a cloth until the cloth is thoroughly wet with the oxalic acid contained in the plants. Wash the face, neck and arms with this before retiring. This application will entirely remove sunburn or tan without hurting the skin.

TO CLEAN IVORY ORNAMENTS.—Rub them well with fresh butter, i. e., without salt, and place them thus in full sunshine.

DELICATE CAKE.—One cup of sugar, two table-spoonsful of butter, one-half cup of cream, whites of four eggs, one teaspoonful of cream of tartar, one-half teaspoonful of soda, one and a half cups of flour. This is very good.

APPLE BREAD.—To one quart of meal put one pint of ripe chopped apples, one egg, a small piece of butter, a little salt, and fresh water enough to form a stiff dough. The apples should, of course, be peeled and minced very fine. Some persons like a little sugar in the dough, but it is generally preferred without. This is a favorite with children.

SNOW CUSTARD.—Beat eight eggs, leaving out the whites of four, add them to one quart of milk and five ounces of sugar: have a shallow pan of hot water in the oven, set the dish into it and bake till the custard is thick; then take it out and set it away to cool; beat the remaining whites very light, add a half pound of sugar gradually and a teaspoonful of lemon juice. When the custard is cold lay the whites over the top in heaps, but do not let them touch.

RUSSIAN SALAD.—Cut up raw apples and every kind of available vegetables into small slices, and lay them in a shallow dish, with salt, a little vinegar and pepper, and the best oil. The dressing must thoroughly saturate the mixture for twelve hours, and then this salad will be not only a new but a good dish.

SPANISH PICKLED ONIONS.—Cut onions into slices, put a layer of them into a jar, sprinkle with cayenne pepper and salt, then add another layer of onions, and proceed as before. Proceed in this way until the jar is full, and pour cold vinegar over all till covered. They will be fit to use in a month.

COFFEE CAKE.—One cup of brown sugar, one cup of butter, one cup of strained coffee, one cup of molasses, three eggs, well beaten, one pound of raisins, two cups of flour, two teaspoonsful of baking powder. Eat hot, for luncheon, accompanied with iced milk.

CHOCOLATE CREAM.—One-half cupful of grated chocolate and one cupful of water; boil together; add one cupful of sweet milk, and let that boil; then one heaping teaspoonful of corn starch, dissolved in a little milk; sweeten very sweet, and when cold flavor with vanilla.

WAFFLES.—One pint of sweet milk, four eggs, one large cupful of cold rice or hominy, a little salt, flour to make a stiff batter, baking powder in the proportion of three teaspoonsful to a quart of flour.

CODFISH BALLS.—Prepare the fish as for boiling; after washing and soaking mince fine, and boil twenty minutes; throw off the water and cover with fresh boiled water; boil twenty minutes more, drain the fish very dry and spread upon a dish to cool; then add an equal bulk of mashed potatoes; work into a stiff batter, by adding a lump of butter, sweet milk and a beaten egg; flour your hands, and make the mixture into balls or cakes; drop into boiling lard or good drippings, and fry to a light brown.

BUCKWHEAT CAKES.—One quart of buck-wheat, four tablespoonsful of yeast, one teaspoonful of salt, one handful of Indian meal, two tablespoonsful of molasses, not syrup, warm water enough to make a thin batter; beat well, and set to rise in a warm place. If the batter is a little sour in the morning, add a very little soda, dissolved in hot water; mix in an earthen crock, and leave some in the bottom each morning—a cupful or so—to serve as sponge for the next night, instead of getting fresh yeast. In cold weather this plan can be successfully pursued for a week or ten days without setting a new

supply. Of course you add the usual quantity of flour, etc., every night, and beat up well. Do not make your cakes too small. Some put two-thirds buckwheat and one-third oatmeal, omitting the Indian.

GRAHAM MUSH.—Sift meal slowly into boiling, salted water, stirring briskly until as thick as can be stirred with one hand. Serve with milk, or cream and sugar, or butter, or syrup.

The Ten Little Grasshoppers.

Ten little grasshoppers
Sitting on a vine;
One ate too much green corn —
Then there were but nine.

Nine little grasshoppers
Just the size of bait;
A little boy went fishing —
Then there were but eight.

Eight little grasshoppers
Strayed out after 'leven;
A white frost nipped one —
Then there were seven.

Seven little grasshoppers
Lived between two bricks;
There came a hurricane —
Then there were six.

Six little grasshoppers
Found an old bee-hive;
One found a bumble-bee —
Then there were five.

Five little grasshoppers
Hopping on the floor;
Pussy took one for a mouse —
Then there were four.

Four little grasshoppers
Found a green pea;
Had a fight about it —
Then there were three.

Three little grasshoppers
Sighed for pastures new;
Tried to cross the river —
Then there were two.

Two little grasshoppers
Sitting on a stone;
A turkey gobbler passed that way —
Then there was one.

One little grasshopper
Chirped good-by at the door;
Said he'd come next Summer —
With nine millions more.

Miscellaneous.

ANNUAL COST OF THE STANDING ARMIES OF SEVEN GREAT POWERS.

Please state to me, as near as possible, the amount of money it costs to sustain armies in times of peace in England, France, Germany, Russia, Austria, and Spain, and the cost of navies of the same countries. The annual cost of the United States army and navy.

ANSWER. — The following figures are taken from the official reports of the respective governments, and show the cost for the year 1878. That our readers may more readily understand, we have reduced the British sovereign, the French franc, the Russian rouble, the German mark, and Austrian florin to dollars:

France, army.....	\$107,665,299
France, navy.....	58,790,498
Germany, army.....	87,000,000
Germany, navy.....	15,000,000
Great Britain, army.....	75,769,350
Great Britain, navy.....	55,000,000
Russia, army.....	135,198,000
Russia, navy.....	19,000,000
United States, army.....	32,154,147
United States, navy.....	17,365,301
Austria, army and navy.....	53,370,300
Spain, army.....	25,000,000
Spain, navy.....	5,000,000

PRESBYTERIANS IN MEXICO.

The Presbyterians, after six years' work in Southern and Central Mexico, report that the gospel has been preached by them in more than sixty towns and villages, that twenty-two churches have been organized, and that more than 3,000 members have been received. A theological class with a regular attendance of eighteen has been established in the City of Mexico, three schools have been founded there and four in other parts of the country. There are three missionaries in Northern Mexico, and in San Luis Potosi, a city of 40,000 people, a church has been established.

STATISTICS OF THE RUSSIAN CHURCH.

The total number of persons in Holy Orders in the Russian Empire is about 100,000. There are 420 cathedrals, 38,302 churches, and 12,408 chapels. Of late years 423 new churches have been built every year. In 1877 about 11,300 persons entered the Orthodox Church, including 653 Protestants and 1,339 Roman Catholics. In the monastic institutions there are 10,500 monks and 16,000 nuns. The Translation of the Bible into Russian was begun in 1856 and not completed until 1877. The first edition, which consisted of 24,000 copies, has been exhausted, and a second is in press.

THE FATE OF PROTESTANTS. — A Roman Catholic catechism, approved by the late Archbishop Bayley of Baltimore, and used in his diocese, contains the following reasons why Protestants cannot be saved:

QUESTION. Are there any other reasons to show that heretics or Protestants who die out of the Roman Catholic Church, are not saved? — ANSWER. There are several. They cannot be saved, because — 1. They have no divine faith. 2. They make a liar of Jesus Christ, of the Holy Ghost, and of the Apostles. 3. They have no faith in Christ. 4. They fell away from the true Church of Christ. 5. They are too proud to submit to the Pope, the Vicar of Christ. 6. They cannot perform any good works whereby they can obtain heaven. 7. They do not receive the body and blood of Christ. 8. They die in their sins. 9. They ridicule and blaspheme the mother of God and his saints. 10. They slander the spouse of Jesus Christ — the Catholic Church.

The fifth and sixth reasons above given are correct. The Pope does not happen to be the "Vicar of Christ", any more than any other minister of Christ. And as for good works, neither Romanist nor Protestant can "perform any good works whereby they can obtain heaven". St. Paul says: "Not by works of righteousness which we have done, but according to his mercy he saved us; by the washing of regeneration and the renewing of the Holy Ghost."

CREAM of tartar rubbed upon soiled white kid gloves cleans them very nicely.

DO NOT throw away drawn tea leaves, but put them in the flower pots.

OLD POTATOES may be freshened up by plunging them into cold water before cooking them.

IN MAKING any sauce put the butter and flour in together, and your sauce will never be lumpy.

TO BEAT the whites of eggs quickly put in a pinch of salt. The cooler the eggs the quicker they will froth. Salt cools and also freshens them.

THERE is a greenness in onions and potatoes that renders them hard to digest. For health's sake, put them in warm water for an hour before cooking.

IN BOILING dumplings of any kind put them in the water one at a time. If they are put in together they will mix with each other.

TO REMOVE the iron taste from new kettles, boil a handful of hay in them, and repeat the process if necessary. Hay water is a great sweetner of tin, wooden and ironware. In Irish dairies everything used for milk is scalded with hay water.

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